

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., NOVEMBER 30, 1922

NEW SERIES  
VOLUME XXIV, No. 4

This is the time of year when a great many subscriptions are ready to expire. We haven't a man in the field to collect subscriptions. That is supposed to be everybody's business, so don't wait for any one to come after it. Just up and send it in. If you neglect this the paper is stopped and we all lose. You lose the benefit of the paper. We lose your support, and every good cause loses your vital interest and suffers a slackening. Don't put it off send it in today.

The Gist of the Lesson is a vest pocket commentary on the International Sunday School Lesson for 1923, by R. A. Torrey. Many are familiar with these lesson helps through past years and will be glad to get the new one. Dr. Torrey has written many helpful and popular devotional books and his commentary of the Sunday School lessons is one of the most widely known and used.

Winston Spencer Churchill, scion of a prominent family and himself described as one of the British Empire's most picturesque and forceful personalities, a prominent member of Lloyd George's cabinet has been defeated for, and will be succeeded in parliament by a prohibitionist.

It has been predicted that Mrs. Felton, appointed and commissioned to succeed Tom Watson in the United States Senate would never take her seat, but she has gone to Washington with the commission in her reticule and will doubtless be seated—for a few hours.

Pastor J. T. Upton has resigned at Carrollton and is speaking of going back to Oklahoma. It might be possible for some Mississippi field to persuade him to remain in the state. He has made a good record at Carrollton and Vaiden.

A brief letter to brother N. T. Tull from our Missionary Frank M. Purser sends greetings to Mississippi Baptists and asks that they remember the work in Brazil in earnest prayer.

At the request of his church Pastor H. M. King began a meeting at Second Baptist Church on Sunday, himself preaching and Mr. Virgil Posey and wife leading the singing.

Mississippi Baptists gave to all benevolence the past year through the Board \$387,913. Alabama Baptists gave \$407,172; Missouri Baptists gave \$401,563.

After December 1st, the U. S. Postoffice in Shanghai, China will be closed and all mail to Shanghai must pay international postage.

Pastor M. J. Derrick reports that Immanuel church, Hattiesburg, increased its financial budget for next year \$500 for local expenses.

Pastor W. O. Carter reports 70 people added to the Raymond church in the past eleven months, which is a fifty per cent increase.

There will be no issue of the Baptist Record December 28th as the force will be taking the Christmas holidays.

## LOYALTY DAY—SUNDAY, DEC. 3rd.

The Best from every church in Mississippi for the next three days—ending with December 3rd—will strengthen every cause dear to Mississippi Baptists. No less will honor our Lord. No less will place our State Mission work where it belongs for another year. "Save, O Save!"

R. B. GUNTER,

Cor. Sec'y.

Probably the average reader didn't notice it but some doubtless observed that we did not report the Wednesday morning session of the Convention at Grenada. We are sorry to have missed most of it but other work claimed our time. This was the morning when the reports of the Convention boards were made. They will be printed in the minutes of the Convention. It was also the time for receiving visitors. Among them were Dr. V. I. Masters, editor of the Western Recorder, nomen clarum et nobile, Dr. Conner of Ft. Worth Seminary, Dr. O. E. Bryan of the Home Board in Atlanta, and Dr. Hight C. Moore, of the Sunday School Board in Nashville. These brethren made great speeches which greatly stirred the Convention and set forward the faith and work of our people. The last address of the morning was by the editor who spoke of the century of Mississippi Baptist History. If time permits it will be written and published as requested.

A member of the Ku Klux Klan was killed near Hot Springs while trying to suppress moonshining in that county. His funeral was said to be the most largely attended of any ever held in the township. Three men are said to have confessed to the murder, one of whom had served a term in the federal prison for illicit distilling. The young man killed was a soldier in the late war.

Somebody said there are being added to Baptist churches in the United States only one-fourth the number of children born into Baptist families. Every now and then somebody hits us with something that stops us from bragging and sets us thinking. We don't swallow all that's said about Baptists, good or bad. We desire to know the truth.

Senator Newberry of Michigan has resigned his seat in the United States Senate to avoid being put out. He was seated after a contest provoked by his spending more money to secure his seat than the law allowed.

Prince Abdul Madjig has been elected to the caliphate an office in Mohamedanism corresponding somewhat to the papacy among Roman Catholics. He is like Abraham's head servant a Damascene.

The Baptist of Chicago in an editorial of November 18th advocates the taxation of all church property as a consistent application of the Baptist principle of separation of church and State.

We believe there was never a time when laymen in Mississippi were more interested or more actively engaged in Christian work. They are going about as evangelists and workers in the interest of missions. It is one of the most hopeful signs of the times. Let us pray that this work may deepen and widen and continue till the whole state is brought under the power of the gospel.

To dramatize the ten commandments is the proposal of the moving picture magnates. The best way to do that is to incarnate them in obedient men and women, and the moving pictures have not made themselves famous in that way.

The Baptist Courier of South Carolina has recently added 4000 to its subscription list. The Courier has a circulation manager who gives his time to this work. Credit also is given the churches for putting the paper in the budget.

Government reports show that the use of cigarettes has increased more rapidly than the population. It is probable that the faster they increase the more slowly will the population.

The radio specialists are now promising that soon any man may carry a vest pocket or wrist band receiver by which he will be able to listen in and hear messages broadcast over the world.

What a company of new pastors were introduced at the Convention. Some of them were Mississippi raised; others were raised elsewhere, but all will make good ministers of Jesus Christ.

The Turkish Sultan in Exile from Constantinople sent a cable inquiring to ask how his wives were getting on. The reply was that they were well and happy.

Miss Robertson, Republican Congressman from Oklahoma goes out. Two other women come in, a Democrat from Indiana and a Republican from Illinois.

Brother C. W. Stumph, once pastor in Charleston, Miss., was recently elected corresponding secretary of the Baptist Mission Board of New Mexico.

In seven years German immigration dropped to one-half in North America. In the same time it doubled in South America.

Oregon recently passed a law compelling attendance in the public schools. It was intended to destroy private and parochial schools.

Ex-Kaiser Wilhelm's "Memoirs" are being sold in Berlin for seven cents a copy; that is they are being offered for sale.

Order your Sunday School Lesson helps for 1923 from the Baptist Book Store, also your books for Christmas.

A Baptist preacher succeeds Mr. Volstead in Congress and is said to be drier than Volstead.

The preacher has a hard time to present fundamental truth to moving picture minds.—Ex.

An average of 60,000 a year have died of cancer in the last 20 years in the United States.



## THE PRESENT SITUATION IN THEOLOGY

By President E. Y. Mullins, D.D., LL.D.

The present situation in theology is full of interest for all students of recent tendencies in human thought. It is more than a transition to a new stage of an older view. Something radically new is attempting to supplant the old. The religion of the New Testament had been brought under review by new modern methods of research. The question is, Will Christianity as hitherto understood survive?

These methods are one in aim, and when clearly defined and properly applied admirable in principle. The inductive method in physical science observes facts and draws general conclusions. The scientific study of history assumes that the causes are traceable on the human level. The critical method in dealing with Biblical literature makes the same assumption. Scientific exegesis seeks the meaning of texts of Scripture in the light of the context and the historical situation. Scientific psychology studies the stream of consciousness in man individually or socially and refuses to go behind what appears to the observer. Modern philosophy follows the lead of science and seeks a rational explanation of the facts of the universe.

The ruling principle in all these methods is the same; the law of continuity, all that takes place in physical nature, biology, psychology, history, is the product of preceding conditions. The supernatural is banished. It belongs to the realm of superstition. If a divine element is present, it is present equally everywhere. Nothing is essentially different from anything else in the principle of its causation. Continuity, as defined above, is the one principle of explanation.

These methods are excellent as means of simplifying and clarifying facts as they are presented in scientific research. They may be woefully defective in some of their assumptions as to causes, as we shall see. All that religion and theology can require or demand is loyalty to fact. This is of the essence of the true scientific spirit. Nothing must be prejudged in scientific research. The question of causes is simply a question of fact. A genuine cause when discovered is a fact to be explained, but not to be explained away.

### Rise of a New Orthodoxy

The above represents in general outline what is called the Modern Method. One result of its application is the rise of a new orthodoxy among theologians and teachers who accept all the assumptions that accompany the method. A stream of books, pamphlets and articles is pouring from the press presenting one or another phase of this new orthodoxy. I sum up its main points as given in one representative recent volume. Scores of others could be easily cited giving substantially the same views. They are as follows: Jesus was born of a human father and mother. He was divine only as are other men. He was the greatest of prophets and ethical teachers. He attained the highest degree of trust in God. We are to imitate his religious life. He is not himself the object of religious trust and worship. His recorded miracles are mainly myths and fictions, the imaginings of fond disciples. In some cases of healing he exerted a kind of magnetic power, such as we often observe today in certain so-called "divine healers." There was no real resurrection and ascension. There was doubtless belief in the resurrection, but it was based on manifestations like those of modern spiritualism. They were simply "psychic phenomena" of a subjective kind. There was no objective ground of forgiveness in his death on the cross. He taught that God forgives the penitent and desires fellowship with men, but other prophets taught the same. Christ's present influence is like that of other great men who have lived. It is mediated to us through the gospels, especially the Sermon on the Mount and related ethical teachings. The New Testament records themselves are conglomerates

of a little truth and a great deal of fiction drawn from the surrounding ethnic religions or the imagination of the writers themselves.

This type of theology can scarcely be traced to the doctrine of evolution as its source and origin. No doubt it employs evolution in its more radical form to reinforce it. But its beginnings antedate Darwinism. Rationalistic evolutionism and the new orthodoxy are products of the underlying doctrine of continuity, and the refusal of men to recognize any cause or causes above the natural level; the assumption that all movement in nature life and history is the result of combination and transformation of preceding forces. It is important to recognize that every phase of modern scientific research is equally opposed to the New Testament religion where false assumptions control, and that no phase of science is opposed to that religion when properly and legitimately employed. Physics, with an exclusive and ironclad law of causation by material forces, alone excludes God from nature. Biology, with an exclusive and ironclad law of causation by vital forces, alone leaves no room for an incarnation or resurrection. Psychology, with an ironclad and exclusive law of psychic causation, leaves no room for a new birth by direct action of God's Spirit. And so with history, sociology and philosophy. But such ironclad assumptions are not science. True science recognizes any cause of any kind anywhere. It blinks no fact of nature, history or experience. And current science, not in its true but in its unworthy representatives, is blinking the fact of Christ, the facts of New Testament history and the fact of the redeemed life of men through Christ.

### The "New Orthodoxy" and the New Testament

I have called it the "New Orthodoxy," not because it is true, but because its motive and aim, its method and results are already fixed, not to say stereotyped. There is a note of finality, a kind of coercion or scientific public opinion, a contempt for opposing views, an air of superior scientific attainment present in some representatives of the new orthodoxy which recall vividly to mind the charges that used to be made against the old orthodoxy. The mould of teaching is definitely set. Little of novelty or originality is found in recent volumes. By reading the introductions alone the thoughtful reader can, in scores of recent books, forecast the essential elements in the conclusions. They are in large measure echoes, not original voices. This type of thought is not confined to any one country or denomination. It is present in all civilized countries. It is working in some mission fields. It is much given to the use of the old terms, but with new meanings. Its denials are even more clear and explicit than its affirmations. It denies the divine origin of Jesus, his miraculous works, the divinely appointed efficacy of his atoning death, the resurrection, ascension and present reign of Christ. Christianity was not a new divine force revealed in and through a sinless suffering and risen Christ to redeem man from the guilt and power of sin. Of course, I am not denying the existence of compromises and inconsistent positions held by many who shrink from going all the way. But I am asserting the prevalence of a self-consistent rounded set of teachings, which I have called the "New Orthodoxy." This new orthodoxy I am contrasting with no particular creed or confession of faith, with no particular forms of statement that have arisen in the course of doctrinal discussion in the past. I am contrasting it with the simple and self-evident teachings of the New Testament itself. The religion of the New Testament is being completely recast. It is being put into an iron cage of natural law. The principle of continuity has been erected into an all-inclusive dogma. With this as a hammer the iron bars of the cage are being fastened in their places. A new world view based on continuity is seeking to take the place of the Christian view of God, man, sin, Christ and salvation.

### A Line of Reply

There are many lines of reply to this new orthodoxy. But this article seeks to define the situation rather than rebut the system that is trying to dominate theological thought. I will say a few things, however, in passing. One is that nothing is to be gained by railing at science or the methods of science. The scientific spirit in its true form is wholly admirable. It is as modest and teachable and as broad as truth itself. Theology and religion can never destroy anything valid in the methods of conclusions of genuine science. And true science has no ability or desire to destroy anything valid and true in religion or theology. Only provincials in aim and thought view the matter otherwise.

Another statement is that scientific research has achieved nothing whatever to warrant the effort to revolutionize our faith. Scientific exegesis of the most modern type leaves us every essential of the gospel. With practical unanimity all schools of thought hold that the New Testament teaches that Christ was the divine Son of God, the Redeemer and Saviour of the world. Scientific criticism, as such, leaves the miraculous element of the gospels on a secure foundation. Legitimate criticism has not succeeded, and cannot succeed, in eliminating the divine uniqueness and mission of Jesus Christ. Historical science has done no more. The resurrection of Christ from the dead is a basal and crucial fact in evangelical Christianity. It was, in fact, the cause of the Christian movement and stands today on a historical foundation as solid and abiding as any fact of ancient history.

How, then, does the new orthodoxy handle these writings? The reply is that it brings to them the principle of continuity converted into a dogma and generalized into a philosophy. It is assumed that the universe could only have been made in one way. God could not, or did not, leave room in it for an incarnation and a resurrection of Christ. The supernatural is excluded. The outcome is inevitable. The documents are reconstructed that they may square—not with exegesis, not with scientific criticism, not with the historical-critical method—but with a world-view derived from the law of continuity.

Now this is provincialism and subjectivism, not science. It is *a priori* reasoning. It misses the spirit of true science in its disloyalty to fact, viz., the supreme fact of all history, Jesus Christ. It is disloyal to the fact of Christ in the New Testament records, to the fact of Christ in history, and to the fact of Christ in the Christian experience of redemption.

In what I have been saying it is not a question of legitimate growth in our understanding of the New Testament and new statements of truth. It is not a question of accepting or rejecting any particular creed humanly formulated. It is, however, a question as to whether the Christian religion is to be changed into something else entirely different, whether the Christ of the New Testament, of Christian history, and the Christ of redeeming power in human experience is to become a pale ghost of his original and real self.

### The New Orthodoxy and the Future

There are various attitudes, mental and theological, to this new type of thought. I mention a few of them. First, there is the amiable and lovable group, including many laymen as well as preachers, who deprecate theology of any kind. They especially dislike controversy. They think that the absence of disagreeable differences of opinion and the opportunity for helping others is the *summum bonum* of the Christian religion. They are apparently unconscious of any danger in the new orthodoxy. There are others who are greatly impressed with everything that can in any sense be labelled scientific. They are truly Christian and evangelical at heart. Some of them go part of the way with the new teaching, but draw back at the crucial points. They are constitutionally neutral in spirit. They also abhor controversy. I am of the opinion that this group



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is large. I mention a third group constituting the extreme right wing in theology over against the new orthodoxy, which is the extreme left wing. They are strongly evangelical and evangelistic. They are brave defenders of the faith. They sometimes employ mistaken methods. Sometimes they insist on doctrinal elements of an extreme kind that hinder rather than help their cause. But they have the courage of their convictions and are jealous for the faith of the gospel. Again, there is the group of evangelical scholars, men well equipped in scientific scholarship, who see the peril and who are meeting it. They are doing this, not by advocating mechanical forms of belief, but by expounding and defending Christianity as a great and unique divine force for the redemption of men. England and Scotland and America have all produced such men. Scotland in recent years has produced a notable group. I may mention Dr. James Stalker, the late Dr. James Denny, the late Dr. James Orr and Dr. H. R. MacKintosh, whose brilliant lectures in 1920 delighted a number of American audiences. Of course, these men do not all hold precisely the same views, but they all see the danger and are nobly meeting it.

The policy of the new type of thinkers is not controversial. They prefer the quieter methods of unchallenged propaganda. My own view is that it is time for the issue to be made clear. There are those who will not care to remain neutral when they see clearly the present situation. We are bound to witness for the truth if truth is to prevail. If a man has convictions and refuses to express them in protest against opposing views it is practically the same as if he had no convictions.

What of the future? Will this new type of thought dominate the future of theology? The answer is a decided negative. It has in it one element of strength as held by one group of its advocates, the social and ethical. But it destroys the ethical and social hope which it proclaims by undermining the causes which alone can produce the result. This hope is grounded in a gospel of divine power which regenerates the heart and recreates men in the image of God.

Apart from the ethical emphasis, this new orthodoxy is sadly lacking in elements of great strength. It is far removed from a world-conquering faith. It has not the power to touch deeply the springs of moral power in man. It cannot motivate adequately the human struggle for righteousness. It does not and cannot reinforce the will as the risen and living and redeeming Christ reinforces it. As a system of teachings it did not arise out of the great universal religious struggle of men as they grapple with sin and its awful power. It is not a creation of man's deeper religious consciousness. It attempts to heal lightly the hurt of the world. It betrays nowhere in many volumes I have read an appreciation of the tragedy and struggle with sin which is "writ large" in human history. On the contrary, it was born of an intellectual interest growing out of a particular point of view. Its appeal is not universal, but to a particular group. It is not even rational in the broadest sense, because rationality has many dimensions and covers all of life and being.

Not only does this new orthodoxy artificially and arbitrarily reconstruct the New Testament writings; it also collides with the deepest instincts of those who know Christ as divine Redeemer and Lord. Christ himself is the power which will set aside this new effort to eliminate him as a divine Saviour of men. Christ, resurgent and victorious over and over again, is the outstanding fact of Christian history. He has been buried many times. He always rises from the dead with new power. As it has been, so it will be. But his people must be loyal to him and make their testimony clear and strong.—Watchman Examiner.

## THE CONTINUED FIGHT FOR LAW ENFORCEMENT

By Arthur J. Barton, Chairman Commission On Social Service Southern Baptist Convention

This is written from Philadelphia, Pa., where I am spending a few days attending a meeting of the National Executive Committee of the Anti-Saloon League of America and the World Convention of the Woman's Christian Temperance Union. The results of the recent general election have raised questions and caused concern about the present state of prohibition and the prospect for general and effective law enforcement. I hasten to send this word to our southern Baptist people concerning the matter.

The election demonstrated beyond a doubt that the organized liquor forces are by no means inactive. Many of our prohibition leaders, even including pastors of prominent churches and leaders in such churches, have gone to sleep at the switch. If we had not been dealing with the liquor traffic, the most lawless and heartless traffic in the world, we might have reasonably supposed that we would have peace and a general acquiescence in and support of the Eighteenth Amendment and all laws enacted for its enforcement. But those of us who have been in the fight and who know thoroughly the spirit of the traffic, did not so expect. All of our apprehensions and anticipations have come true. The liquor machine is better organized and more aggressive than it has been for years. If we are to safeguard and perpetuate the great heritage of prohibition which has revolutionized the country and reduced crime and poverty, with all kindred evils, by fifty per cent or more, we must arouse ourselves as never before.

The Executive Committee of the Anti-Saloon League at a fully attended meeting, after careful survey and checking up of the election returns and of our present situation, yesterday issued to the press the following statement, which I hope the editor will print in full, and for it I ask of every reader a thoughtful and prayerful reading.

### DRYS DECLARE WAR ON WET NULLIFICATIONISTS

Declaration of Executive Committee of the Anti-Saloon League of America, Adopted at Philadelphia Tuesday, Nov. 14, 1922

To the friends of the Eighteenth Amendment and prohibition enforcement:

The recent, but unsuccessful attempt of the organized liquor interests to elect a congress to nullify the Eighteenth Amendment and to legalize the sale of beer and wine in defiance of the constitution of the United States, is the most direct challenge to orderly government by outlawed interests ever presented to the people of the United States. It means that this nation must choose between law enforcement and lawlessness, between the orderly process of government in securing, maintaining and enforcing law, and giving sanction to the indefensible methods of the liquor interests to destroy and nullify the Constitution of the United States.

To enact a State law in defiance of Federal law or to repeal Federal legislation necessary to enforce the Constitution is as effective and as vicious nullification as that resulting from organized physical force. The brazen post election declaration of the Association Against the Prohibition Amendment, evidently made before the dry voters were all counted, that it will organize the next House of Representatives and its endorsements of candidates for floor leader to carry out this nullification program, should be resented and resisted by every member of Congress and every friend of orderly government.

We commend the Department of Justice of the United States for so construing the national prohibition act as to consummate the manifest purpose of that act to prevent the carriage of liquors

on American ships and on foreign ships within our jurisdiction. No loyal citizen of the United States who enjoys its manifold blessings will refuse to sail on our ships because they obey the laws of our country. Loyal American citizens will follow the flag on land and on sea.

We condemn the persistent attacks made by the distillers upon the prohibition enforcement department because it is making an honest effort to confine the withdrawals of spirituous liquors to legitimate medicinal and other non-beverage needs. We appeal to the friends of prohibition and law enforcement in foreign countries to use their influence with their several governments to withhold protection from rum-running vessels of foreign registry that violate the laws of the United States.

The results of the last election prove that there has been a steady solidification of public sentiment in favor of the Eighteenth Amendment except in sections of the country and especially certain large cities with large foreign population. There has been an increase in the dry majority in the Senate, and the only gains made by the wets in the House, which is still strongly dry were made in a few districts with large foreign born population under the lead of wet city dailies. There is no evidence that there has been even in these sections any increase in wet sentiment and therefore no reason for any discouragement for advocates of prohibition and law and order, provided they heed the warning.

We therefore call upon the people of all the states to continue their efforts for prohibition enforcement and to strengthen the Anti-Saloon League and W. C. T. U. in this essential task to support the Constitution and the laws enacted to enforce it.

### A VITAL QUESTION

The writer has felt for years the importance of our Denomination preserving its Minutes for historical reference, but as the years pass and I undertake to collect more of the earlier documents and experience the difficulty that I do I feel the greater importance of there being a conscience created among our people that all this matter is of vital importance. I have for the past 20 years endeavored to collect all of the old Minutes that I could find. Accordingly I perhaps have one of the very best private collections of the kind to be found in the State, but my files are far from complete and I find it growing constantly harder to get these missing documents, besides my own files I have turned over to the Department of Archives and History of our Convention Board many valuable documents.

I have thought much on the matter. I am reliably informed that several agencies are combing our state and collecting these old minutes carrying them into other states to be used by them. It will be a shame on Mississippi Baptists to sit idly by and let this most valuable material leave our borders. If after we have completed our own files there are yet Minutes, we should be only too glad to let these other brethren have them. Now a suggestion as to how the old documents might be collected. We appreciate heartily all that has been done by Brother Tull, and his committee. Many have cooperated with them splendidly, but there is much valuable manuscript yet uncollected. Now let me make this suggestion to the Committee, and to those who have the data: let some one in each Association, or county in the state be appointed by this Committee and let this information be freely published to the Brotherhood, then let all who have old Minutes turn them over to this accredited person and in one year's time every important document in the state can be in the hands of our Department of Archives and History, be properly assorted and permanently bound and packed away on our shelves, and Mississippi will have a historical library second to none and of which we will be justly proud. J. G. GILMORE, Baptist Pastor, Osyka, Mississippi.



## The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

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R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE INDIVIDUAL CHRISTIAN

Mass movements have been the order, rather the obsession of the day. We have gotten accustomed to seeing things in the large; have adjusted the lenses of our eyes to seeing great bodies in motion. We have magnified the idea of great drives which shall sweep from the Potomac to the Rio Grande, from Jacksonville to Kansas City. We have listened to the thunders of armed hosts as they tramped in regiments and great army divisions, until we are in danger of overlooking the unit of the individual. Whenever we talk about missions or benevolence we prick up our ears to hear the movement of the multitudes on the march. We are in danger of forgetting ourselves and simply gazing at the marching pageant.

Now let's see if we can't get back to the healthier and more really Christian conception of service. When we are talking about loyalty week, or the catch-up campaign or the re-enforcement drive, suppose we just look down at our own feet, you and I, and see if they are in motion. How we started to "go" in obedience to Christ's marching orders. We can't, we musn't stand on the side lines and watch the procession. If we do, all of us, there will be no procession. If everybody listened to see how well the congregation is singing, there would be no singing. We once knew a boy who got a piece chipped out of his scalp by looking around to see how well his partner on the other side of the tree was getting along with his axe. You remember that Peter asked Jesus what was going to become of John. Jesus answered, "If I will that he tarry till I come, what is that to thee? Follow thou me." In the Lord's work, in the Christian life we are responsible for ourselves. It is not so much a question with us as to how the campaign is going to come out, as it is how you and I are going to come out. Have we, you and I, done our part? Have we done our best? The year is drawing to a close, the diary of a year's life and work will soon be closed. It cannot be rewritten. No, I'm not talking about the Convention books or any board's books; I am talking about the books that you and I are writing. Is there something we should like to put in after the year is up. God help us, that when "finis" is written at the bottom of the page "faithful" may stand next to it.

### FROM MARYLAND TO NEW ORLEANS

The Maryland Baptist Union Association in October adopted a memorial to the Southern Baptist Convention opposing the action taken at the last session of the Convention, instructing the Home Mission Board to establish a hospital in New Orleans. Many will remember that this matter had been before the Southern Baptist Convention at two previous sessions, at both of which it was given favorable consideration, without any opposition whatever having been expressed. Upon this favorable consideration and authorized by the Convention, the people of New Orleans acting upon the good faith of the Con-

vention had gone ahead with the work of securing suitable grounds for the hospital as required by the Home Board and securing a permit to operate the hospital. The Convention therefore, by a very large majority vote instructed the Home Mission Board to fulfill our part of the engagement by proceeding with plans for the erection of the hospital, beginning within two years.

Mr. Joshua Levering of Baltimore opposed this action and now the Maryland Union makes its protest. The opposition is expressed against "embarking in or maintaining any hospital or educational institution not directly and primarily Christian, Baptist and missionary." Opposition is also expressed against using missionary money for local needs; that the money could be better used for hospitals on the foreign fields; and that hospitals are not likely to become self-supporting.

It seems strange to some of us at least, that a hospital should not be thought of as distinctly Christian, Baptist and missionary when operated by a Baptist Board. These same brethren are careful to say they believe in the mountain schools. How one can regard a literary school as Baptist, Christian and missionary and not put a hospital in that class it is difficult to understand. Jesus certainly did heal the bodies of the people, but he did not conduct a literary school. We have known schools to be lost to the denomination and to destroy the things they were intended to teach, but we have never known a hospital to be lost to the denomination or turn from its Christian purpose. We do not mean to oppose the schools; we are a believer in Christian education, but we believe a hospital is as truly and permanently Christian as a school.

These Maryland brethren say they believe in hospitals on the foreign field. We fail to see how they are more missionary in Woo Chow than in New Orleans. Everybody knows that the Catholic hospitals are among their best missionary and proselytizing agencies.

Opposition is expressed on the ground that the benefits of this proposed hospital are local. The same may be said of almost every missionary enterprise we have. It is because certain localities are more in need than others that we have any missionary work at all.

The objection that the money may bring better returns in some other field would cause us to take all our missionaries out of every field in which we work except the one field that brings the quickest returns. This would indeed confine our work to one locality whereas we are told to go into all the world.

The objection that the hospital will not be self-supporting may or may not be true. It need not be true. There are hospitals which pay their own operating expenses and some make a profit. The purpose of Baptist hospitals is not to make a profit, but it can be done. But suppose they are not self-supporting, do you know of any other department of our mission work that is self-supporting? We believe profoundly that hospitals can be and are more nearly self-supporting than any other department of our work. To be Christian, to be missionary, to be the kind of Baptists God meant us to be is impossible without ministering to the sick and suffering. We cannot successfully minister to sick and suffering in this day without hospitals.

### HE LOST HIS JOB

The Baptist Record received recently a pamphlet written by a Methodist preacher in Aurora, Nebraska, with the title, "How I Lost My Job as a Preacher." If it were a merely personal or local matter we should not feel justified in giving any space to it here. But it pictures a situation that threatens to become very wide-spread and shows the logical and inevitable sequence of a tendency already manifest in many denominations. We are not specially concerned about this particular man losing his job except to say that

if ever a man deserved to be put out of the ministry he did. But we are concerned about the causes of his losing out.

The story briefly is this, a preacher in the Methodist Conference of Nebraska, having been long in the pastorate came to where he did not believe anything in the Bible except such things as suited his own ideas of propriety. He had his notions about God which many statements in the Bible seemed to contradict. So he rejected these statements in the Bible as untrue. He had his own theory of salvation, namely that it was by character and a good life. So the idea of sudden conversion and death-bed repentance were rejected. The story of the saving of the thief on the cross, according to this preacher, was not true. It just didn't happen. The idea that God commanded a man to be put to death in the wilderness for violation of the Sabbath was to him preposterous. It just wasn't so.

Many of our readers will ask in amazement, "Why should such a man be permitted to preach? Why should he wish to preach if he rejects the authority of the Bible?" That question we cannot answer. And yet there are people of this kind in some pulpits and some in chairs in theological seminaries. Thank God, none in this part of the country so far as we know. But we are not immune to the possibility of this danger.

To be sure some do not go to the logical consequences of their lack of faith in the Bible as the word of God. But that is the inevitable consequence. Not many have the candor and frankness to come out in the open and state their lack of faith in the terms used by this rejected preacher. Some are shy, or cowardly, or scheming and wily and unscrupulous in the method of injecting the poison of disbelief. They are true to the diabolical nature in working under cover. But this man is refreshingly frank in his statement of his position. He believes it is dishonest to believe one way and preach another; or to keep silence on that which he believes. He says he has believed and preached the "liberal" view for several years. It was only when he began publishing his views in the newspapers that the "Bishop" got on his trail and refused him an appointment.

Among the things found objectionable in his preaching are the following as quoted from a sermon: The history of the Bible is not very accurate, the ethics are defective. . . . We find the science of the Bible is not in harmony with the discoveries of science today." He speaks of "the conspiracy of silence by which many educated and well-read ministers consider it impolitic to preach or write their real views." For these views he was "recommended for retirement" by the bishop and cabinet and slipped out the back-door.

Our interest in this case is only to show that it is the inevitable logic of those who speak of the historic narrative in the Bible as figurative and allegorical. It is the certain landing place of those who repudiate the Bible account of creation and speak of the Bible as not a textbook on science. By which they mean to say most diplomatically that when their notions of science contradict the Bible, the Bible is not to be believed or accepted. There is no compromise between those who believe the Bible is the Word of God and those who believe it is not. A Bible that is inspired in spots is not inspired at all. A Bible that is false in one place is not to be relied on as a guide to Heaven. To pick out certain parts that suit us as inspired and exclude others is to set up a standard of judgment and right outside of the Bible, independent of it and superior to it.

A man may believe the Bible or not as suits him, but to refuse belief in it and yet want to preach is past our comprehension. Did Jesus know what he was talking about when he said "The word of God cannot be broken;" and again, "Heaven and earth shall pass away, but one jot or tittle of the law shall not pass away."?



## BEER AND BONUS

It is said that the licensing of manufacture and sale of alcoholic liquors was brought into being originally as a war measure and Abraham Lincoln signed the bill under protest. It took us nearly eighty years to correct that error and get out from under this incubus. Now it is being proposed to license the manufacture and sale of light wines and beer in order to pay a bonus to the former service men. We do not believe for a moment that the ex-service men and the country generally will be duped in any such way. It is a mere trick of the liquor interests and born of no concern for the soldier boys. Many a high-minded man among them would refuse a cent of compensation purchased at the price of the country's shame, and the destruction of righteousness.

But an editorial in the Commercial Appeal expresses it so well that we reproduce a part of it.

"But we desire here to call attention of prohibitionists and others to the subterfuge of the liquor interests in attempting to override sentiment and again fasten on this nation an evil that it fought so long and hard to rid itself of.

"It matters not how much is added to the public debt by the proposed bonus, it would be a thousand times better for the nation, morally and financially, if it were enacted into law and paid out of the pockets of the people through direct taxation than for it to be paid through a levy on the souls of men, the hearts of women and the heritage of helpless children.

A proposition to secure the bonus through a restoration of the devastating liquor traffic cannot fail to raise the question whether those behind the measure are more interested in the bonus than they are in liquor.

"If the question were put in its true form to the commander of the American Legion and those service men who have declared in favor of adjusted compensation, their answer would be awaited with interest.

"If the prohibitionist in Congress can be blind to the schemes of this liquor crowd in using the bonus to camouflage their real purpose, they have far less acumen than they were given credit for by those who elected them.

"If Congress is determined to pass a bonus bill, let it be passed as such. Don't let it be made a saddle horse for the liquor interests.

"Such a combination of beer and bonus would mean defeat for those who are at heart interested in an adjusted compensation act, for a bonus bill predicted on the sale of intoxicants would be knocked out before a payment was made."

Are you and your church joining in the effort to round out the year and begin the new year in good condition. From now to the end of the year many churches are devoting a special Sunday to catching up in their offerings to our mission work, and planning a worthy budget for the next twelve months. An all day meeting in the church helps to get the people together and a visiting brother or several of them may greatly reinforce the pastor and church in doing a work worthy of our God and his kingdom. Don't let the year close with the church and mission finances balled up.

Pastor Lee B. Spencer has resigned at Yazoo City and will enter the evangelistic field with Rev. Lincoln McConnel, so we are informed. He has done a good work in Yazoo and we bid him God speed in his new field.

When we read in Catholic Magazine called Truth Dissertations on Tolerance, and then hear about how Catholics did everything in their power without success, to prevent an ex-nun from speaking in Hattiesburg, and then see to succeed in the effort to prevent her speaking in Jackson, we cannot reconcile the two things. If she is

## Convention Board Department

R. B. Gunter, Corresponding Secretary

"I have been so busy paying my pledge and trying to get other folks to pay that I haven't had any time to grumble or complain," says W. S. Allen, pastor of Immanuel Church, Hattiesburg.

Appeals to the Board for help are increasing every year. While it is the desire of the Board to assist those who can not run without it, yet it is desirable that those who can move on by their own resources shall do so. The discipline of self-support is not likely to be over-estimated.

### ENCOURAGEMENT FOR GOING ON

Through two hard years of financial stress the Baptist Board of Mississippi has been able to continue its work without any indebtedness.

A first class Printing Plant has been installed, paid for; and since August 31st the printing of the Baptist Record has been done by the new press. The profit for this period of time justifies the wisdom of the enterprise.

The number of converts and additions to the churches has been unusually large.

not telling the truth why not answer her instead of trying to hush her up.

It is said that the United States Prohibition Enforcement office in Washington regards the work in Mississippi as the best in any of the States. Mr. Daily and his fellow helpers are certainly worthy of all praise.

Mrs. Provine, mother of Dr. J. W. Provine of Mississippi College and of a number of worthy sons and daughters passed to her reward last week. She was 84 years of age and had kept the faith and fought a good fight.

Former Premier Clemenceau of France is making a speaking tour through America. His belief is that the United States is doing as the priest and the Levite, passing by on the other side and leaving the man robbed and wounded by the side of the road. There are many who believe that we have not done a Christian part by the nations of Europe since the war.

Two of the best short stories told at the recent Grenada Convention were by Dr. O. E. Bryan and Dr. J. F. Love. The former told of a Methodist preacher in Georgia who being in poor health was advised to have all his teeth taken out. This he did and then seeing teeth advertised cheap in the catalogue of Montgomery Roebuck and Company, ordered a set forthwith, upper and lower. They came quickly and were as quickly installed. They worked fine, but it was noticed that the brother was exceedingly talkative thereafter, more than he was ever known to be. He talked without interruption, in the pulpit and out of it. A letter of inquiry was written the mailorder house and it was found that by mistake he had been sent a female set of teeth.

The story told by Dr. Love was of a negro in court on the witness stand, who being repeatedly asked by the lawyer to tell what he knew, as often began his reply with, "Well, sir, I think." Each time he was stopped short with the interruption, "You were not asked to tell what you think. Tell us what you know." Very meekly he replied, "Boss, I aint no lawyer; I'm just a nigger and I can't talk without thinkin'."

Mississippi Baptists have not become entangled with unionizing movements in which a part of the truth of our Lord had to be left out of our preaching.

The recent State Convention was a marked success—marked by harmony, broad vision, and constructive planning. The Lord has made us able to accomplish another great work. Let us be made willing.

The educational outlook for Mississippi Baptist schools is the most promising ever. Mississippi Woman's College and Blue Mountain College bid fair for enlarged usefulness when placed on the approved list of colleges and secondary schools. Mississippi College will soon have \$625,000 endowment, and an additional income equivalent to the income from another \$100,000 of endowment fund.

The doors are open to the Baptist denomination the voice which calls us on is clamant. The fields are golden and white. Thousands there are whose pledges are as good as gold. Let us make the payment of these pledges our first duty in order that we may go on and go together.

Dr. A. J. Aren who was seriously ill during the meeting of the State Convention is practically well again and back at his work in Mississippi College.

By the courtesy of Editor Hight C. Moore we have been privileged to read the advance proof sheets of his articles on Pike's Peak which are to appear in Kind Words in January. We can hardly conceive of any articles of travel more informing and inspiring. Many grown people as well as children will be delighted to read them.

Dr. D. M. Nelson went to New York soon after the Grenada Convention to see the Secretary of the General Education Board. A telegram from him reports that he has secured \$125,000 for Mississippi College, conditioned upon Mississippians raising the \$250,000 agreed upon at our recent Convention. Also the General Education Board promised \$6,000 a year to meet the deficit in professors salaries.

### ATTENTION SISTERS

The mission study book "Combined Board Reports 1922" has just been received by the Baptist Book Store.

### J. G. GILMORE, PASTOR OSYKA BAPTIST CHURCH.

Brother Gilmore accepted this work in 1920, knowing that the church was to be built. They have built the splendid structure without calling on the Denomination and at the same time under the leadership of their pastor led all churches in the Pike county Association in meeting their Denominational obligations.

### OSYKA BAPTIST CHURCH—1855 - 1922

A modern structure with twelve Sunday School rooms, Pastors study and Auditorium. Few towns in the state can boast of a better church considering population. It is the only church in Pike county that has paid its full three first years subscription to the Campaign.



## HISTORICAL SKETCH OF THE OSYKA BAPTIST CHURCH, OSYKA, MISS.

By a Committee

The first and original Baptist church that was organized in the town of Osyka, Pike County, Miss., was constituted in the year 1855 or 1856. There are no records available from which to gather the exact data, and no one living that has been interviewed who can supply the information to the Committee. We are in possession of the original land deed transferring the lot on which the church was to be constructed, dated July, 1855. There was no house of worship ever built, but a small organization perfected, which is attested by several persons bringing letters to the present organization, granted them when the old church was dissolved during the Civil war in the year 1865.

The Osyka Baptist Church was organized in the spring of 1870. It occurs from the records as well as testimony of living witnesses, that a young lawyer at the time was the moving spirit in the movement. He had just located in the town to begin practice of his chosen profession, being a Baptist and finding no Baptist church in which to worship he began at once to discuss with the Baptists of the town the wisdom of securing some one to come and have regular appointments. Accordingly Rev. Elias George, the Pastor of Gillsburg, Miss., was engaged to come and preach for the Baptist once each month. It is said in the minutes that Elder George was a great expositor of the great Cardinal doctrines of the faith. The people were very much revived and a movement was soon on foot to organize a new Baptist church instead of reviving the old organization and on the fourth Sunday in May, 22nd day of the month, 1870 there was duly constituted a regular Baptist church with nine members. Rev. W. E. Tynes, now of Dallas, Texas, the only surviving member that constituted the organization. At this time the town was largely Pedo Baptist. There were Episcopal, Presbyterian, Methodist, and Catholic churches in the town and they were the dominant factor religiously. But God was calling Brother Tynes to preach the Gospel instead of practice law, so in the spring of 1871, Brother Tynes was called to the pastorate to succeed Elder George, and the church proceeded to call a council together to assist in the ordination of Rev. Walter E. Tynes, to the full work of the gospel ministry. Probably one of the strangest councils ever assembled in South Mississippi was present on the occasion, and the opinion of the council as expressed to the church, was that their examination of Brother Tynes was entirely satisfactory, and they most heartily recommended him to their confidence and he was accordingly ordained and remained their pastor for two years.

The church has had a good long list of pastors, the names and terms of office appear herewith:

|                                |              |
|--------------------------------|--------------|
| 1. Rev. Elias George.....      | 1870         |
| 2. Rev. Walter E. Tynes.....   | 1871-1872    |
| 3. Rev. Milton S. Shirk.....   | 1873-1877    |
| 4. Rev. W. H. Tucker.....      | 1878         |
| 5. Rev. L. S. Piker.....       | 1880         |
| 6. Rev. J. R. Farish.....      | 1881-1882    |
| 7. Rev. M. S. Shirk.....       | 1883-1895    |
| 8. Rev. W. K. Red.....         | 1896         |
| 9. Rev. G. G. Thomas.....      | 1897-1899    |
| 10. Rev. J. P. Harrington..... | 1900         |
| 11. Rev. J. E. Thigpen.....    | 1901-1903    |
| 12. Rev. J. H. Lane.....       | 1904-1905    |
| 13. Rev. S. W. Sproles.....    | 1906         |
| 14. Rev. J. R. G. Hewlett..... | 1907-1910    |
| 15. Rev. P. S. Rogers.....     | 1911-1912    |
| 16. Rev. I. H. Anding.....     | 1913-1916    |
| 17. Rev. W. F. Hutson.....     | 1917-1919    |
| 18. Rev. J. G. Gilmore.....    | 1920-Present |

There are many interesting items that appear in the records, but space will admit of only a few.

The church has held membership in three different Associations. It first united with the Mis-

issippi River Association in the year 1870. Later became a member of the Old Mississippi Association. Joined the Bogue Chitto Association in 1900, and remained with them until it was changed to the "Pike County Association" two years ago.

In the year 1885 there was a division in the church when 19 members drew their letters and constituted the Second Baptist church, which for a while seemed to do good work. But in the good providence of God the two bodies reunited in the year 1900 and have been doing splendid harmonious work to this time.

Many have been the names that are outstanding in the membership, but for fear an injustice might be done some one we refrain from listing any of the many who have made the work such a splendid success. Their names are recorded in the Lamb's book of life, and many have crossed over to receive their reward.

The records show the names of two men that have been sent out of its membership to be ministers, W. E. Tynes and Rev. T. C. Schilling, who died as pastor of the church at Magnolia, and who compiled the splendid Centenary Number of the History of the Old Mississippi Association.

The church has owned three houses of worship. The first two were wooden buildings, and both destroyed by fire. The present structure is a thing of beauty and a joy to the congregation who sacrificed to build it. It was built under the present pastorate of Brother Gilmore, and is of concrete and red pressed brick construction. It has a nice auditorium with 12 additional Sunday School rooms and a nice pastor's study. The building is so arranged that eight of the Sunday School rooms can be thrown into the main auditorium, which doubles its capacity. Its estimated value is \$20,000. It is one of the nicest churches in South Mississippi, and was built without calling on the denomination for a dollar. In addition to this the pastor and congregation rejoice over the fact that they have in the meantime taken care of their obligation to the Campaign, being the only church in Pike county that has paid in full its first three years subscription to the Campaign. We have a good Sunday School, W. M. S., B. Y. P. U., all doing good work. This is Pastor Gilmore's third year and he is serving to the apparent satisfaction of all, under a unanimous indefinite call, and there appears to be no occasion for a change. We thank God for His manifold blessings. Give Him the praise for favors and press forward to the future, with confidence in Him.

DEACON B. F. OWEN,  
DEACON J. S. VARNADO,  
AND PASTOR,

Committee.

### THE ROCK

By George F. Austin

Opinion today as to what is the foundation of the Church is as divided as was the opinion concerning Jesus Christ when he was here. Some say the "rock" is one thing, some say it is another.

Christ said He would build His Church on a rock, saying "this" rock, indicating that the rock was present or that Peter understood what rock was spoken of. It is necessary to note most of the conversation to understand what Christ indicated would be the foundation of the Church.

He asked His disciples as to men's opinion of Him. Here we get the first suggestion that certain opinion as to who He is constitutes an element in the foundation.

They answered: "Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets."

But that was not sufficient—the Church cannot be built upon public opinion alone, or at all.

Then He asked them: "But who say ye that I am?"

Simon Peter, already convinced, was quick and

definite, and he answered: "Thou art the Christ, the Son of the living God."

Too many things other than the right one thing have been said of the person of Jesus Christ. Men are uncertain, divided, indefinite concerning Him.

Peter spoke for himself alone, judging by Christ's reply. Each of us must speak for himself concerning the person of Jesus Christ. It matters what others think of Him, but it is more important to each of us individually what we think ourselves. It is private, personal, divinely revealed opinion of Christ and not "crowd psychology" that counts.

After saying some things to Peter as to the source of the latter's knowledge of the Son of God, Christ said to him: "And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of Hell shall not prevail against it."

What "rock"? Was Peter himself that rock? Was Peter's knowledge of the person of Jesus Christ through revelation from the Father in Heaven that rock? If Peter was the rock the Roman Catholics are right, and Baptists have no Church. If revelation of the person of Jesus Christ was alone the rock then the Church is altogether invisible, and human organization and activity have no part in it. There must be a human element somewhere in the foundation of a structure whose super-structure is partially of human material, just as there must be a spiritual element in the foundation upon which is to be erected a superstructure with spiritual ends.

There are two words Christ uttered which we must note particularly in order to catch His meaning—"and" and "this".

After Christ said to Peter: "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." He continued: "And I say unto thee, that thou art Peter", etc. The "and" connects the Father's revelation and the person of Peter, or Christ's recognition of the person of Peter—"thou art Peter", etc.

Upon "this" rock I will build my Church.

But in order to get the entire width and depth and length of the rock we must go back still further and connect what Jesus said with the words of Peter which prompted the words of Christ. "And Jesus answered and said, "Blessed art thou", etc. "And Jesus answered" connects Peter's confession with the statement of Christ. If what was said indicates the foundation of the Church, what Peter said indicates the human element in that foundation.

Christ's "this" (rock) refers to not only what He was talking about but also what Peter said. The "this" indicates that the rock was the entire subject of the conversation, or Christ had in mind all that had been said by Peter and Himself and named it "rock".

The rock, or the foundation, upon which the Church is being built is this:

Peter said: "Thou art the Christ, the Son of the living God." (Peter knew Jesus to be the Christ and he confessed it).

Christ said: "Thou art Peter." Christ knew Peter to be Peter, son of Jonah (Bar—Jonah or son of Jonah—Peter's father was named Jonah or Ionas).

Peter knew Jesus Christ and Jesus Christ knew Peter. They knew each other. It was their knowledge and understanding of each other THAT CONSTITUTED THE FOUNDATION OF THE CHURCH.

The Church was not founded upon the person of Peter, but Peter's knowledge of Jesus Christ was the human element that went into the foundation. The other element in the foundation was Jesus Christ's knowledge of Peter the human with all his frailties, with all his spiritual desires, and Christ's knowledge of all humanity. Christ's Church therefore has a dual-foundation, human and divine, natural and spiritual. This foundation consists of a mutual knowledge and understanding between Jesus Christ and His peo-



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ple. If we know Him to be "the Son of the living God" (as Peter confessed), and He knows us to be Christians according to our confession, that is the rock upon which He will build His Church. What stronger foundation, and more useful for an earthly existence, can we imagine? Such a relation as that existing between men, or between nations, is a rock which will stand any storm of assault from enemies of either or both.

Christ is the bridegroom, His people is the bride. If a man knows his bride to be the woman she professes to be and seems to be; and if she knows the bridegroom to be what he professes to be and seems to be, who can prevent their union, or sow discord in their wedded life, or separate them? Such a knowledge and understanding of each other is the foundation, and the only foundation, of their successful family life. Apply this idea to the Church, with all that Christ and the Apostles said to the disciples concerning love and kindness and consideration and understanding towards each other, and imagine if you can anything stronger upon which to build a Church.

"The gates of Hell shall not prevail against it"—the Church—suggests the dangers Christ knew would come if there was a lack of understanding and confidence among them and toward Him. If you know your friend as your friend, and he knows you as his friend, you are upon a common foundation that can never be swept away.

I believe Christ had the foundation of His Church in mind when He uttered that matchless parable of the house built on a rock. It is a classic of rhetoric. It is the most artistic use of speech, the most graceful poem, that ever fell from lips. It is the most realistic interpretation of life, individually and collectively, the imagination can conceive. The contrast drawn, showing the insecure foundation, covers the whole scheme of human life. A thousand Shakespeares cannot equal this: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man who built his house upon the rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock."

There is a literal storm of exquisite charm in His rhetoric and thought as it rises and sweeps on in momentum and depth to its climax. Yet in it there is somber and lurid signs of danger. But beneath it is the rock as secure as the mountain against which the eagle beats its wings.

Whatever the house, whether a Church, a home, a community, or a nation, when the rains of confusion descend upon it, and the floods of bitterness come, and the winds of strife blow and beat upon it—all born of misunderstanding—if it is founded upon we know and understand each other there will be no calamity.

(Peter): "You are Christ, the Son of the living God, and I know you as that." (Peter knew Him and understood Him.)

(Christ): "You are Simon, the son of Jonas, and I know you as that person." (Christ knew him and understood him.)

That is the foundation upon which Christ builds His Church. His Church today rests upon human and divine knowledge and understanding of, and confidence in, each other.

The orderly city of Hattiesburg recently had a diplomatic contest to determine whether an ex-nun should be permitted to speak in that city. After a hall was rented and paid for the Catholics brought every influence to bear to prevent the use of it by the speaker advertised. Their usual tactics were employed and it looked for a while as if the pressure was going to be irresistible. But the Masons and the Ku Klux Klan are said to have come to her rescue and insured protection. It resulted in her having a great crowd. The Catholics are always afraid of free speech and a free press.

## SOME DORAN BOOKS

**Sermons for the great days of the year**, by Russell H. Conwell, D.D. Price \$1.50 net.

This famous American Baptist preacher, in this volume, presents a tempting feast. The list of sermons is a varied one, the subjects being as follows: "New Year and Debt"; "Saint Valentine's Marriage Reform"; "Abraham Lincoln"; "George Washington Day"; "Palm Sunday's Sacrifice"; "Easter"; "Mother's Day"; "Use of Decoration Day"; "Sure to Blunder"; "Graduation Thoughts"; "The American Flag"; "A Christmas Thought".

Dr. Conwell's messages have in them the throb of great convictions and are lighted by frequent illustrations.

**How to Make the Church Go**, by Rev. William H. Leach. Price \$1.50 net.

The reader travels through some of the first pages of this book as one hunting through much straw for occasional wheat grains, but, further on in the book he finds himself in a garden of fruitful suggestions. Let the pastor keep pencil and note book in hand as he reads this volume and he can record many helpful plans and ideas as to efficient church work.

The author aims to give, not schedules and programs so much as principles. "The book considers the motives which move men to action, the secrets of effectiveness in church boards and committees, the most successful methods of newspaper publicity, etc."

**Evangelistic Talks**, by Gypsy Smith. Price \$1.25 net.

Here is a series of gospel messages that come straight from a soul aflame with evangelistic fervor. Last winter Gypsy Smith held evangelistic services in Nashville and the noon meetings were held in a large auditorium. At each of these services some pastor of the city would speak for ten minutes on some Bible passage, after which, Mr. Smith, entirely ignorant beforehand as to what would be the theme of the speaker, would follow in a fifteen minute address upon the subject and passage that had just been treated by the Nashville pastor. These "talks", while entirely extemporaneous show Mr. Smith's remarkable resourcefulness and power as a gospel speaker. In the talks he draws largely upon his experience for incidents to illustrate his messages.

The book also contains twenty two-minute talks.

**Is the Bible the Inerrant Word of God?** by Rev. R. A. Torrey, D.D. Price \$1.50 net.

Dr. Torrey is a graduate of Yale University, and he also studied abroad. For many years he has been a painstaking student of the Bible and his books have been translated into twenty-five different languages. This book is written in a popular style and is an excellent volume to put into the hands of young Christians or of any one seeking proof of the inerrancy of the scriptures. The last two chapters deal with the question: "Was the body of Jesus raised from the dead?" and they marshal a convincing array of arguments in favor of such resurrection.

**The Heralds of Passion**, by Rev. Charles L. Goodell, D.D. Price \$1.25 net.

For years Dr. Goodell has been known as one of the foremost pastor-evangelists of our country. In his New York pastorate he gathered rich evangelistic fruit and his experience well qualifies him for writing on the above subject. Dr. Goodell, in this book treats of Christ's methods with men and of "the passion which was upon the hearts of the prophets, the apostles and the reformers and in graphic fashion the author appeals to ministers and laymen to go forth as flaming evangelists of the wondrous gospel. In

reading this book many a pastor will light his soul-winning torch afresh.

The above books are published by the George H. Doran Company of New York City, and can be had from Baptist Book Store.

## FREE CAR

The free Thanksgiving car for the Baptist Orphanage, Methodist Orphanage, and Old Woman's Home, Jackson, Miss., will leave State Line to Waynesboro on Friday, December 1st. Thence to Meridian Saturday, December 2nd, 1922.

If the Woman's Missionary Unions and the Ladies Missionary Societies will champion this worthy cause in their respective churches and give the public a chance to contribute and some man will get it to the depot it will be a success.

The car plan is a great success in the northern part of the State, they fill the cars.

Sack the corn, peas, velvet beans, and light-wood splinters (they have no kindling there), collect up flour, sugar, rice, grits, cured meat, lard, all kinds canned goods, clothing, shoes, hosiery, elastic, soap, pins, needles, school supplies, bed linen, molasses in barrels and cans, if possible crate the cans, they use about fifteen gallons a day. Mark every package plainly Baptist Orphanage, Jackson, Miss., Methodist Orphanage, Jackson, and Old Woman's Home Association, Jackson. Take bills lading and forward to Rev. J. R. Carter, Superintendent Baptist Orphanage; Rev. B. F. Lewis, Superintendent Methodist Orphanage; Old Ladies Home Association, Jackson, Miss. Thanking you in advance, I am

Yours fraternally,

W. H. PATTON, Pres.,

Board of Trustees Baptist Orphanage.

Winning to Christ and Winning to Service is to be the slogan of the great Southwide Organized Class Conference to be held in Hot Springs Arkansas, on January 16-18, 1923. A minimum attendance of fifteen hundred class representatives is expected and a great program has been prepared.

The conference is to be housed in the great Eastman Hotel, the entire capacity of which has been reserved for the entertainment of the delegates. The following rates for rooms are announced.

### Hotel Rates—Eastman Hotel

|                                | Per person        |
|--------------------------------|-------------------|
| 75 Rooms—4 in room             | \$1.25            |
| 250 Rooms—2 in room            | \$1.50 and \$2.00 |
| 75 Rooms with toilet—2 in room | \$3.00 and \$3.50 |
| 55 Rooms with private bath—    |                   |
| 2 in room                      | \$3.50 and \$4.00 |

Send your reservation direct to—

Eastman Hotel—Hot Springs, Arkansas

Reduced rates on the railroads on the certificate plan will be secured.

Those who attended the conference in Mobile last February will remember what a spiritual dynamic it was. The Hot Springs meeting promises as much or more.

Please make your hotel reservations direct to the Eastman Hotel, Hot Springs, Ark.

H. L. STRICKLAND.

Richmond, Va., Nov. 3, 1922.

Dear Miss Lackey:

I am handing you herewith a chart of Russian Relief which may interest you. The blessings of our Heavenly Father be upon the women who have so largely rendered this beautiful service.

Thirty tons of clothing have already been contributed this fall, which added to the contributions last winter make 90 tons of clothing sent to Russia. This is highly creditable to our women, but how little it is to be distributed among so many and where need is so great.

Yours sincerely,

J. F. LOVE,

Cor. Sec'y.



# Mississippi Woman's Missionary Union

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The box referred to below was sent by Hinds County Association, assisted by Prentiss county. The family being large, the women of Prentiss asked the privilege of taking the responsibility of clothing two of the children.

Hammond, Okla., Nov. 11, 1922.

Miss M. M. Lackey:

Dear sister in Christ, with pleasure I will write you a few lines to let you know we received the missionary boxes you sent us. I can't express my feelings to you good people for your kindness in sending us so much nice warm clothing. So many nice little dresses for the little girls, hats, suits, coats, shoes, underwear, all a perfect fit. Every member of my family are so thankful to you all for the gift.

Our children are all Christians except the three small ones. We are a happy family but this is a very hard country, religiously speaking.

I pray God's richest blessings may rest on every one of you people who helped in sending those things to us. I appreciate my hat and coat most especially for I did so much need them and the nice quilts, I can never express in words my gratitude.

Pray for us that we may come victorious over the devil here. May God's richest blessings rest on every one of you is our most earnest prayer.

MRS. W. R. TRENT.

## A MESSAGE FROM THE TRAINING SCHOOL

The six Mississippi girls in the Training School are longing to have a place in your thoughts, hearts, and prayers.

Oh! how we love you who have played such a large part in making it possible for us to be here.

School opened with an enrollment of one hundred and thirty-one. We have an unusually fine group of Juniors and this year promises to be better in many respects than last session.

We heartily welcomed from our beloved state, our new sister Georgia Fancher, Greenwood. But we wish many more young ladies had heard the Master's voice saying "Whom shall I send?" "Who will go for us?" and they had replied "Here am I, send me".

Pray with us that God will call more consecrated, worthy Christian men and women into definite Christian service.

The girls who returned to complete their second year are the following: Mary Tomlinson, Chalbeate; Mary Osborn, Learned; Pearl Holloway, Ackerman; Ruby Quillin, Nettleton. Wilma Bucy of Verona has the exceptional privilege of being here the third year. You will be interested to know that she is General Chairman of the Student Government Association and is performing her duties which are numerous with marked ability. She is greatly loved and honored by faculty and student body.

We are having a splendid course in Mission Study this year. In addition to Mrs. Eager's class in Manual of W. M. U. Methods, "In Royal Service" and "All the World in All the Word", twice a week in our evening Chapel Service a Mission Study class is conducted by the Y. W. A. circles leaders. Our first book was "Laborers Together". The next will be "Stewardship and

Missions". We hope Miss Lacey's new book will have been published by the time we have completed the last named so we can study it for our Home Mission book.

RUBY QUILLIN.

Eleven Y. W. A's, of the Second Baptist Church, Jackson, Mississippi, have taken the Y. W. A. study course and obtained their Official Seals.

These girls have not been doing this study just to obtain awards. Read the following testimonies from them on this splendid study course, then judge for yourself as to the value of it to the young women:

"Never before had I realized as much the need of the world as a whole! So, I believe that the Y. W. A. mission study has taught me my duty at home and abroad."—Ruth McIntyre.

"I feel like I have graduated from the Y. W. A. because it was hard work to get my certificate with all the seals. But really and truly I realize from the study of these books that I have not graduated but just finished grammar school and am now ready for the High School Course."—Mae Allred.

"Never before have I been able to see the great needs and works that we as Baptists are really accomplishing. I have been broadened and strengthened. I have really received a blessing. I have finished with the determination to continue this study further."—Lucile Nail.

"The Ministry of Women' and 'The Stewardship of Life' appealed to me more because they teach us how and what we as Christians should do."—Effie Lucas.

"The Mission Study Course has enlarged my vision of the work of Southern Baptists. It has caused me to reconsecrate my life to the Master's cause and I long more than ever to play my part in the great drama Southern Baptists are enacting."—Joy King.

"The Y. W. A. Training Course broadens our missionary vision, increases the missionary spirit, draws us closer to our Father, inspires a longing to do what we can that He may say: 'She hath done what she could' and inspires a greater desire to 'Go tell the Story now'."—Helen Cox.

"I cannot tell all of the many good things I got out of this Y. W. A. study course, but I can say I got some real benefit from every book. Most of all did I enjoy 'Stewardship of Life'. I had never thought of Stewardship in just this light before, and I feel better for having studied the book."—Carrie Talbert.

"My Christian life has been deepened and I have a broader vision of Christ since I have had the Y. W. A. study. 'Stewardship of Life' did me more good than any book I have ever read."—Bessie Gober.

"The Y. W. A. mission study course broadens the vision and deepens our responsibility to God as our Father Owner."—Mrs. J. N. Slaughter, Leader.

The fourth annual session of the W. M. U. of Wayne County Association convened at State Line, October 28, 1922, with Mrs. E. H. Garrett, Superintendent, presiding, and Mrs. C. D. Barkley acting Secretary.

Waynesboro, Bucatunna, Chicora and State Line were represented. Each church gave a full report of the past year's work, and the reports showed a gratifying advancement for the cause of Jesus Christ.

One new Bible class, one Royal Ambassador, and one Mission Study class were reported. Also one new W. M. S. at Bucatunna.

Mrs. Garrett, Superintendent, gave her report and discussed the forthcoming year's plans with the members present. She also read the Standard of Excellence for the Associations and urged that it be adopted and striven for.

Miss Fannie Traylor, Young People's Leader for the State, gave in her usual inspiring manner a talk on the 75 Million Campaign. Miss Traylor added to her long list of friends in State Line by her instructive talk and lovely personality.

A special prayer was offered for the early recovery of Miss Lackey, our beloved Corresponding Secretary, who has been very ill.

Mrs. E. H. Garrett was renominated for Secretary for the ensuing year; Mrs. Frank Gray, Waynesboro, Secretary; Mrs. C. D. Barkley, State Line, Young People's Leader; Mrs. J. D. Trussel, Waynesboro, Personal Service Leader; Mrs. J. L. Baxter, State Line, Mission Study Leader; Mrs. Prescott, Waynesboro, Stewardship.

It was decided to hold a quarterly rally in Chicora the first of January, 1923, the exact date to be decided later.

Meeting adjourned with prayer by Mrs. Garrett.

The W. M. U. of Drew Baptist church met at ten o'clock a. m. Wednesday, October 11th, for observance of the Special Week of Prayer for State Missions. The programs for the week were combined in an all day program. The main topics of discussion at the morning service were Stewardship, Christ's Three-fold Ministry, and a "Message From One of God's Messengers."

At twelve o'clock adjournment was made to the basement, where luncheon was served and a social hour enjoyed, which was pleasant and beneficial to all, encouraging the feeling of fellowship and good will between those present.

At one-thirty we reassembled in the auditorium for the afternoon session. The topics for the afternoon were Reports on Hospitals, Orphanages, Ministerial Relief, Christian Education and the redemption of our pledges to the 75,000,000 Campaign. The importance of paying our pledges as they fall due was especially stressed.

An opportunity was given for the enlistment of titheers.

Devotional exercises were well planned out in point of relation to the topics discussed.

Attendance and interest were good. Several new members were received. Plans are on foot to divide our Union into Circles. We hope by doing this to enlist more of our women, thereby accomplishing more good.

We feel that we are on the eve of accomplishing great things, under the leadership of our splendid President.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### THE BOSTON CONVENTION JULY 4-8, 1923

The thirty-second Anniversary Convention of the Baptist Young People's Union of America will be held in Tremont Temple, Boston, Massachusetts, July 4-8, 1923. "The Attractive Christ" has been chosen as the key-note for the Convention.

The registration fee will be \$1.00 as in former years. Hotel Bellevue will be Hotel Convention Headquarters for officers and speakers.

#### Speakers and Conference Leaders

Dr. Russell H. Conwell, Temple Baptist Church, Philadelphia; Rev. B. C. Clausen, First Baptist Church, Syracuse, N. Y.; Dr. R. M. West, First Baptist Church, Lewisburg, Pa.; Mr. M. M. McGorrell, Director of Religious Education, Baptist Temple, Brooklyn, Rev. M. F. Sanborn, First Baptist Church, Detroit, Mich.; Dr. F. W. Padelford, Secretary of Board of Education of the Northern Baptist Convention, Dr. James A. Francis, First Baptist Church, Los Angeles, Calif.; Dr. W. S. Abernethy, Calvary Baptist Church, Washington, D. C.; Rev. C. N. Arbuckle, First Baptist Church, Newton Centre, Mass.; Rev. N. S. McKechnie, First Baptist Church, Belleville, Ontario and Prof. H. B. Robins, Rochester Theological Seminary, Rochester, N. Y.

Other speakers and conference leaders will be announced later.

For information regarding Boston, entertainment, etc., write to Rev. F. F. Peterson, 702 Ford Building, Boston, Mass.

As to program and general matters, write to General Secretary White, 125 N. Wabash Avenue, Chicago, Ill.

### THE B. Y. P. U. YEAR BOOK FOR 1923

Some of you have not learned yet that the Sunday School Board is now getting out a Year Book for the B. Y. P. U. It is a vest pocket book and carries the Daily Bible Readings for the year with comments. It contains the topics for the Weekly Meetings and has blank leaves for notes on the organization. Every member of the B. Y. P. U. could have one of these Hand books, and especially the President and Bible Readers Leader. Order them from the Baptist Sunday School Board, Nashville, Tenn. 50 cents each.

The Intermediate B. Y. P. U. of the Durant Baptist Church wants to report the splendid work it is doing since the training school conducted by Miss Sallie Paine Morgan.

The Union not only became A-1 but was inspired to do greater things than it has ever done before.

Miss Morgan won the admiration

of every member of the Union and they are praying that God will bless her wonderful work wherever she goes.

### COLUMBUS TRAINING SCHOOL

Last week was Training School week for the B. Y. P. U.'s of Columbus. The two churches of the city were both well organized for the week and it proved to be a most successful work. The program was just a little different from the usual plan and proved satisfactory to everybody concerned. The faculty consisted of Miss Sallie Paine Morgan of Aberdeen, Miss Louise Foreman of Memphis, and Auber J. Wilds of Oxford. The Juniors had their class in the afternoon, Miss Morgan teaching. There was an average attendance from the 1st Church of 20 and an average from 2nd Church of 15. The class work for Intermediate and seniors began at six o'clock each evening and ran till seven-fifteen. Miss Morgan taught the Intermediate Manual, Miss Foreman Training in Church Membership and Mr. Wilds the Senior Manual. Each evening from seven-fifteen to eight we had an inspirational address given by the best talent in Mississippi. Monday evening we had Dr. Walker of Aberdeen, Tuesday and Wednesday Mr. W. O. Blount of Marks, Thursday Miss Foreman brought the message and Friday Dr. J. W. Storer of Greenwood. The crowds in attendance were good, going past the 150 mark. The count was taken each evening on attendance and Bible Readings, the union making the highest average for the week being presented with a beautiful pennant in B. Y. P. U. colors with the name of the union on it. No lunches were served and we found that we did not need that to boost the attendance. On Thursday night after the close of the program every body went to the river just a few blocks away and there on the sand and gravel we had three bonfire fires and roasted "Hot Dogs", sang songs and had a wonderful time. This was done in spite of the fact that in all the schools examinations were being held. The young people through their spirit of loyalty, in both churches made possible one of the best Training Schools ever held in the state.

### NOTICE OF HAZLEHURST NEW B. Y. P. U. FROM COMMERCIAL APPEAL

The organization of a Senior B. Y. P. U. was permanently formed yesterday when the officers for the following term were chosen as follows:

President, S. L. Rowell; vice-president, Gillis Cato, Jr.; corresponding secretary, Dollye Roper; recording secretary, Clara Lilly; treasurer,

Hartwell Higdon; quiz leader, Fred Wiltshire; librarian, Ford Pitts; chorister, Jane Stowell; group captains, Hallis Ellis and E. R. Jobe.

This new organization is for the older people of the church, as there are already two B. Y. P. U. bodies of the church—the intermediate and the juniors. The aim of the church leaders is to have every Baptist enlisted in some active church work by Jan. 1. The slogan is "After Jan. 1, no drone in the membership." The membership of the three B. Y. P. U. organizations now totals more than 125 people.

Hollandale, Miss.

Nov. 20, 1922.

The second Sunday of November the young boys and girls here organized their Intermediate B. Y. P. U. under the supervision of Miss Coleen Wade.

The first enrollment was thirty-one with all present at our second meeting and nine new members.

Thirteen have taken the manual course, with majority of the rest preparing to take it.

Our group leaders are "live wires" and are doing splendid work.

We are working on the standard leases and watch us grow.

BRAGG DAVIS, Jr.,  
Corresponding Sec'y.

### BLUE MOUNTAIN BREEZES

Yes, we had a fire but it was not a disastrous fire. Our college barn and the two fine mules belonging to the college with some corn, hay, lumber and cement burned. The wagon bed was also burned and one of the wheels of the wagon was practically ruined; also the bridles and harness. The net loss was probably about \$1500. Our night watchman discovered the fire about a quarter before one in the morning. We are thankful that it was no worse. We do not know the origin of the fire, but we suppose that some one passing by threw a match or a cigarette into the grass or under the shed and that the fire originated in that way.

Our fifteenth annual session is proving to be an unusually delightful session. I never saw a higher class crowd of girls together than we have this session. They are co-operative, agreeable and studious. The quality is high.

We also have I am sure the strongest faculty in the history of the college, as well as the best conveniences and comforts in our history.

We shall have a few vacancies to fill after Christmas and should be glad to hear from any student or parent who would like to consider the question of filling one of the vacancies.

Very truly,  
W. T. LOWREY,  
President.

"Say, my friend, have you seen  
2 Timothy 2:15?  
1 Thessalonians 5:22  
Tells you exactly what to do."

We will win the District Banner.

A short time ago the young people of the Beaumont church met and perfected an organization. There was a good crowd at the meeting and three groups of seven each were formed. Mr. Luther K. Turner of Richton is the pastor and proves his interest and conviction of the worthwhileness of the B. Y. P. U. for he is not pastor of a church long before he organizes a B. Y. P. U. We congratulate the young people that have him for a pastor.

### A GOOD SONG

(Tune—O'ld Time Religion)

Chorus—

Tis the Bptist Young Peoples Union,  
Tis the Bptist Young Peoples Union,  
Tis the Bptist Young Peoples Union,  
And its good enough for me.

We are backing up our pastor,  
We are backing up our pastor,  
We are backing up our pastor,  
In our B. Y. P. U.

We are working for the Master, etc.

We will do our Bible Readings.

We will be an A-1 Union.

### A NECESSARY STATEMENT By E. L. Wesson

Dear Brethren of Mississippi:

I am in Dade City, Fla. My nerves got so unstrung from taking quinine to get rid of malaria that I just had to stop. The churches at Holly Springs and Ecu did not turn me loose, or accept my suggestion that I had best give them up entirely, but called me for next year and gave me leave of absence to see if my nerves would overcome the quinine shock, and promised to stand by me till I could see. They are the best folks in the world.

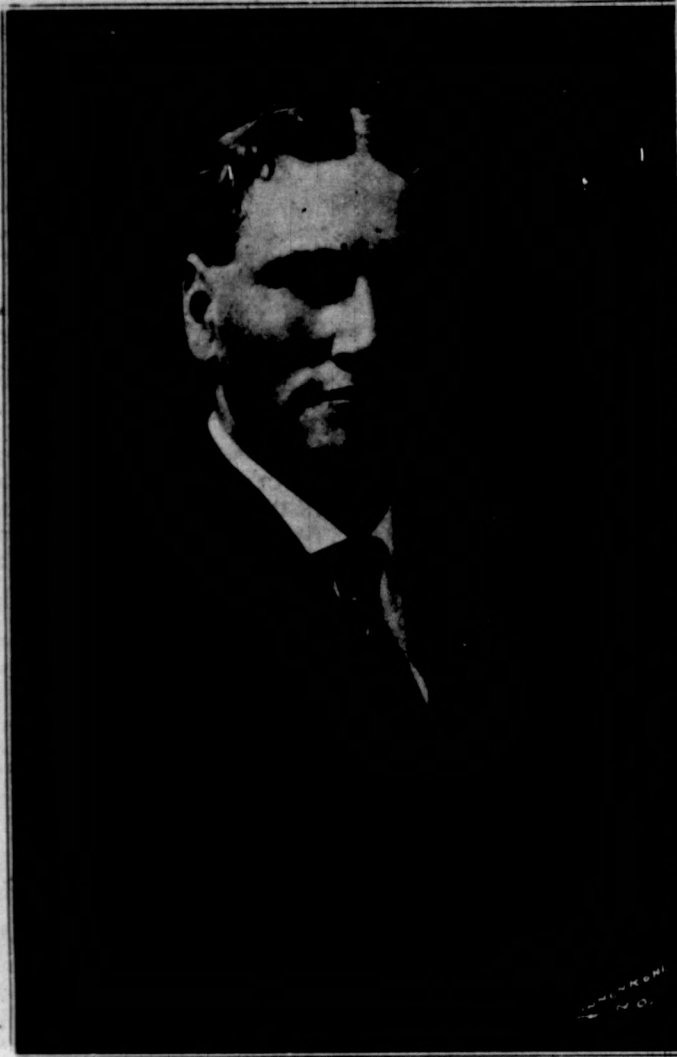
I drove through in my Ford and the entire change, and the dismissal of all work, seem to be doing the work needed. My nerves are much improved and I have neither taken a dose of medicine nor had a chill since I left home. I feel sure that my breakdown was wholly from quinine and if I can keep from having to take that I will soon be all right.

I told the churches that if I saw that my nerves were all right I would return to them with all of my heart, and it looks now like I am going to get all right.

This is a lovely place to live in winter time, and the nerve rest is sweet. I hated to have to take the time from work, but I remembered that my Lord said, "Come ye apart into a desert place and rest awhile", and I thought it the best thing to do. I have preached three times without any seeming ill-effects to my nerves and do hope soon to be all right.

I love Mississippi brethren and our Lord's work there, and love my work best of all, and only stopped because of conditions. If I come back I hope I may be able to come in the fullness of the Spirit of my Lord and with fully renewed nerves.





**J. G. GILMORE, PASTOR OSYKA BAPTIST CHURCH**

Brother Gilmore accepted this work in 1920, knowing that the church was to be built. They have built the splendid structure without calling on the Denomination and at the same time under the leadership of their pastor led all churches in the Pike County Association in meeting their Denominational obligations.

#### HARVEST MOON FESTIVAL AND CHRISTIANITY

By Y. K. Voong

(Note: Mr. Voong is superintendent of Grace Baptist Sunday School, Shanghai.)

Today is the Chinese Mid-autumn Festival day or the Harvest Moon Festival day. The day will be enthusiastically celebrated by all non-Christian families throughout China. It is one of the beautiful festivals on which a special menu is served at home and many dinner parties of home folks, friends and shop-keepers held at the various hotels and cafes, and the day is enjoyed as long as it lasts, to express a beautiful faith of the people. From the early morning throughout the whole day you can see thousands fancifully dressed. Flag-bedecked baskets of incense-sticks can be seen arranged together with red candles in front of street-doors and in court-yards, lighted and burning, sending up a continuous stream of incense-laden smoke. An examination of the colorful paper flags will show that they are skilfully perforated with the various forms of the flag of the Republic floating in the center of cloud designs. They decorate their homes with this beautiful incense-stick basket as a means

of worshipping Heaven. The working people, the tradesmen, the farmers and all those whose occupation requires incessant activity and whose holidays are few and far between, take a holiday today, the Fifteenth of the Eighth Moon, with overwhelming joy.

What is the Christian faith behind the festival and the incense-sticks? What should be the attitude of the Christian Church toward it? There are other festivals and folkways of similar nature and meaning, such as the Dragon Boat Festival, Tsing Ming, Winter Solstice, New Year's Day, etc. What should be our attitude toward them? One attitude is to denounce them as ignorant, idolatrous, superstitious and degraded. Custom is the god which they have been taught to worship. Caste tyranny is the bondage in which they are born and in which they live. An all-pervasive ceremonialism and a debasing idolatry are the accursed heritage which is fastened upon them. And above all there is a universal pessimism in thought and life which paralyzes all activity and which casts a deep gloom over them from the cradle to the grave.

The right attitude toward these popular festivals will be to regard them as a people's symbolic expression of faith in God and hope for

more abundant life. As such they are entitled to claim the entire sympathy of the Christian Church, for that is what the Church itself is in part. The Christians therefore should not be suspicious or indifferent toward these festivals. We should not hesitate to do what the rest of the people do and what their and our ancestors did in their days so long as it is approvable by reason and conformable with our religious tenets. The Churches should formulate simple Christian services of worship and thanksgiving on that day for the use of the people. The Churches would ingratiate themselves in the hearts of the people and thus get a step farther in the winning of the people to Christian standards of living.

China has been long asleep, but she is waking up, and the stretching of those limbs is startling the world and attracting the attention of civilization. She has not been dead; she has been but sleeping; and it remains for the enthusiasm for these festivals to bring from this giant rubbish heap of creation the battered, ruined masses of humanity, and by the unerring workmanship of the Spirit of God transform us into new creatures. For the love of God is broad enough to compass even the beastliness of China's degradation, and the power of God is strong enough to go down into this rubbish and lift up these marred masses and transform us.

These are days of very great perplexity, when a great cloud of trouble hangs and broods over the greater part of the world. This is the time of China's distress and humiliation. It is truly pitiable, but we remember that it is written in the Bible, "Now no chastening for the present seemeth joyous but grievous nevertheless afterward it yieldeth the peaceable fruits of righteousness." So we hope that God will bless China and change the hearts of the people that soon they may turn from the false to the true and seek the Savior. I believe that God certainly will do this because He is compassionate and merciful.

The crying need of China today is the Christian salvation, and men of active service, of good moral character, Christ-like, of heroism, of enthusiasm, of red blood; to carry on under Christ's leadership and inspiration her mighty task; men of large intelligence and deep culture combined with a broad training in Christian truth and philosophy; men who can guide and feed the mind of young China; men who can not only stand firmly by their own conviction, but who also can inspire confidence in all those young people as to their own highest sanity and the sanity and eternal truth of our religion. The greatest need of men nowadays is Church, her helps and organization. Men need Christ, the Head of

the Church. Sinners need a Savior. The weak need strength. The erring need guidance. Men's deepest need is God.

China has, in the recent past, experienced the greatest transition in her history by the conferences of two well-known organizations. One is the National Christian Conference, the first conference of the Church of Christ in China, which was held in the Town Hall, Shanghai, the liveliest spot in the Orient. And the other is the World's Student Christian Federation, the 11th since its inception in 1895, held in the Tsing Hua College, Peking, the Capital of China. Back from both of the platforms extended a sea of faces—men and women, foreigners and Chinese, old and young. The former was attended by approximately 1,200 delegates, representing the leadership of the Christian Churches in the 19 Provinces and the latter had perhaps the same number of attendance, delegating the International bodies of student leadership, coming from all parts of the world, gathering together to discuss the problems of the Church and the Federation. China is witnessing that change in the present; in the immediate future she must undergo it still more. After centuries of sound, undisturbed slumber, this giant country has at last heard the tramp of marching nations and is awakening to join the procession. Breaking from ignorance, superstition, and backwardness, she is looking for enlightenment and progress; out of the midst of darkness she is emerging into the realm of light. During the last quarter of a century she has seen various revolutions, and she is still witnessing them today.

Perhaps no other country in the history of mankind has been called upon to undergo such great changes as China is being called upon today. As the result of these conferences a real light has been shed on the potential power of the Christian workers and students in the East and West as a vital asset to the gigantic enterprise of reconstructing and regenerating the world which is not only on the verge of an economic collapse but is also witnessing sufferings the parallel of which cannot be found in the history of humanity.

The thinking men of the East to

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day, while looking to the West for wisdom; care not for it when presented in too Western a form. We love to see the best things clothed in an Eastern garb. Twice blessed the man who can come to this land, imbibe the spirit of the people and bring to us, in an Oriental form, the teaching and life of our Lord and the ritual of His faith. They must learn more and more to reach the East through Eastern methods and by the highways of Oriental thought and processes.

The world knows that China had already men of thought and intellectual prowess, who achieved a unique civilization embracing philosophic thought and culture and produced exquisite creations in letters and the fine arts when most of the modern races were savages or barbarians.

We don't want men of cold, disturbing doubts and frigid uncertainties; China can furnish enough destructive doubts and negations. We want men who know something thoroughly, who have convictions, who, while teachable, have something positive to impart to an ignorant, thirsty soul. We need in this land today an increasing number of Christian workers who are absolutely loyal to the Spirit of our Lord, who are thoroughly possessed by Him and who rejoice to give themselves, soul and body, to the supreme work of bringing the millions of awakened China into the life, the joy, the fellowship and the image of our blessed Savior.

I appeal to those missionaries and native workers for their love and loyalty to Christ our Lord, that this great land is open to them today and invites with earnestness every one of them to come to give it to the best that they have and are. The Lord Himself invites them and, pointing to China, says: "Behold I have set before thee an open door; and no man can shut it." It is the great door of His opening. Will you not enter in and find your life-work and joy? So that we may speed the coming of God's Kingdom and the full realization of His will on earth as in Heaven and the Chinese Christian will occupy a place second to none in the tremendous task of the reconstruction of China by "Christianizing our Social and Religious Customs."—The China Press.

CARUTHERSVILLE, MO.  
Ben Cox

It was my pleasure recently, to spend four days with the First Baptist Church at this place, for the purpose of preaching some spiritual life sermons. I have never spoken to more appreciative audiences.

The church is moving forward in an encouraging fashion under the leadership of the popular pastor, Brother D. K. Foster. We were helped greatly by the faithful co-operation of the former pastor, Brother Stetzer and his estimable family. His sweet little ten year old daughter was received as a candidate for baptism. Brother Stetzer is doing wonderfully fine work as associational missionary.

# "HAVE FAITH IN AMERICA", SAYS BABSON

Wellesley Hills, November 25, 1922  
—Many traders have decided that the stock market has turned definitely downward and have sold their holdings. Others are hanging on and hoping. The following statement made today by Roger W. Babson would indicate that fundamental conditions substantiate the beliefs of those who are still optimistic.

"There is a feeling in many quarters that the rise in the market is over", says Mr. Babson, "and that it is headed for a long panic. I am being asked on every hand for my opinion and I want to go on record as taking the opposite position. The long swing upward movement which started in August, 1921, is not yet over. I am not concerned with the minor movements of the market. I don't know anything about them and no one else does. The market may have further declines before it goes higher. Statistics show, however, the market is due to go to higher levels in 1923 or 1924 before it starts on another long downward swing such as we had in 1920.

"I admit that when one looks at surface conditions today, there are many things that tend to confirm the current bearish sentiment. The principal bear argument that is being used, is the European situation. It is difficult for most people to see how conditions in the United States can improve much without an increase in our foreign trade. In the European situation and in the Tariff Act they see little encouragement in this direction. Other bearish arguments being put forward are: The high commodity price level that still exists, the failure of wages to come down, the increasing tendency of costs, the small margin of profit in many lines, the poor outlook for certain industries, and political conditions.

"But did anybody ever make money in the stock market by following surface conditions? I never heard that they did. Did surface conditions look rosy back in December, 1920, and during 1921 when the market was at its lowest levels? They certainly did not. There were just as many calamity howlers then over the European situation and domestic developments as there are today. In the face of all these things, the market has had a rise of over 60% in the past fifteen months. It may be argued that the market had no license to go up to this extent and that because it has gone up so much it is in a dangerous position. The stock market, however, never could have had any such rise as it did if underlying conditions had not been sound. This position on the market is based on underlying conditions and not on surface conditions. The same fundamental statistics that told me to be bullish on stocks in 1921 indicates that the long swing movement is not yet over.

"Of course, I don't mean to say that all classes of stocks are necessarily going higher, or that the market will turn higher right away. There are certain groups that may

have already seen their top. Judging from the statistical position of the industry of commodity which they represent, I should not be surprised if these did not do so much on the balance of the present movement, or if they even sagged. Because of the very uneven readjustment that we have been through, the various groups of stocks are not all in the same position. This is no time to buy stocks with one's eyes shut. There are still possibilities for profit, however, for the man who will use discrimination."

General business has improved 2% over last week. The index of the Babsonchart now stands improved Babsonchart now stands at 3% below normal—the highest point in two years.

## OUTSTANDING CONVENTION

By Ben Cox

The Knoxville Convention stands out in my memory as the greatest I have ever attended since I came to Tennessee about ten years ago. Those who were fortunate enough to be present, were impressed with the spiritual all the way through. All seemed to catch the spirit of the never-to-be-forgotten sermon preached by Dr. W. F. Powell of Nashville.

The Education Committee spent a day very profitably with the college presidents and others concerned, at Carson Newman College. Drs. James and Clark added much to the occasion. The committee and the college presidents, held a very helpful conference with several of the deans of the U. of T. Tuesday. This conference will, I am sure, do much good.

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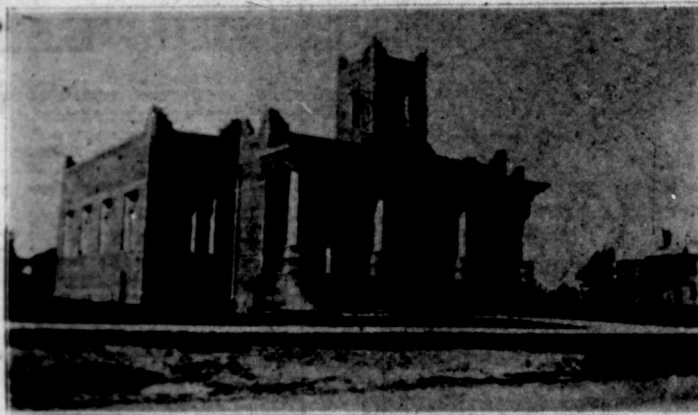
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## SAVING FAITH DEFINED

There is only one word that stands between the saved and unsaved, and that word is "faith." The issues of life and death hang on that one word.

"He that believeth on Him is not condemned; and he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Jno. 3-18.) We speak of our change of heart as an "experience of grace." We should speak of it as an experience of faith. We are saved through faith; we are justified by faith: "ye are all the children of God by faith in Christ Jesus" (Gal. 3-26.) Then logically we conclude that faith is the condition of salvation. Why is faith of such importance? Because God in His infinite wisdom could not have found any condition except faith, that would give all the wisdom, all the power, all the merit, and all the glory to Jesus Christ, the Son of God who is our Saviour. Let's appeal to reason: Salvation is by grace; grace means unmerited favor of God; salvation is the gift of God. So then if we could get into possession of salvation by any act of human merit, in any form, either repentance, baptism, love, keeping the law, prayer, service of any kind, abstinence from sin, or anything else in the category of statements, it would require some effort on the part of the individual, that he could claim part of the credit of his salvation. Therefore he could boast before God, or glory in himself, on account of the effort of his own. But the very word faith; the very meaning of faith; the very essence of faith, faith itself, automatically acknowledges all the wisdom, all the power, all the merit, and all the glory, in the object of the faith, which in Jesus Christ, the Son of the living God. All this reasoning is logical, it is easy to understand. But here comes the "bugaboo." What is faith? What does it mean to be a believer in Christ? Is it an act of continuance of the mind and heart? May we be a believer in Christ today and an unbeliever tomorrow? Or, in other words, is saving faith a thing that we must continually exercise; a thing that depends upon

our state of mind, or state of feeling, or state of conduct? No. If that was the case a man would not remain saved one day. Also, if that is what faith means, then verily faith itself would become a thing that would require human effort, or human merit to some degree. So the all-important question is what constitutes saving faith? Now listen. If this answer fits your experience you are saved, if not you are lost; even though you may be a preacher, or deacon, or a consecrated professed Christian of long-standing.

Saving faith, which is the condition, and the only condition of eternal salvation is an instantaneous act of the mind, will, conscience, heart, and soul combined. It is all done at once, in an instant. You may be saved in a minute. It constitutes knowledge, belief, and trust. You must know God, believe His word, and trust your eternal salvation all into the care and keeping of the Lord Jesus Christ once for all; it is as a deposit, a committal, a once for all dependence for your eternal salvation in Jesus Christ, the Son of God. It means an absolute surrender, knowingly at one certain period of your life. The very instant that an individual does this thing, he is "sealed with that Holy Spirit of promise" (Eph. 1-13). He receives the witness of the Spirit that he is a child of God (1st Jno. 5-9-10.) Peace fills his soul, (Rom. 5-1), and never for one instant in all his future days will he ever be in doubt about his salvation, because the peace that God gives him is a state of quiet, freedom from disturbance, calm, harmony in thought between him and God, tranquility of mind or conscience. That "Webster's" definition, and it fits the experience of every believer in Christ. In other words he knows he is saved now, and saved eternally, just simply because God said it. That's all.

That is faith, and if you have been deceived into believing that you have some sort of claim on Jesus Christ without that experience; if your mind becomes periodically disturbed about salvation, if doubts and misgiving ever at any time enter your mind and heart that after all you are uncertain about the mat-

ter, you are lost, you are an unbeliever, for it is just as impossible for a believer in Jesus Christ to be finally lost and damned as it is for God to lie, and God says a believer is saved.

J. E. HEATH,  
Duck Hill, Miss.

## McComb

The Central Church will dedicate their house of worship the first Sunday in December. Dr. R. B. Gunter of the State Mission Board will preach the sermon. We hope to follow the dedication with a meeting. Dr. W. F. Frazier and his singer of the Home Board will be with us. This has been a strenuous year on the pastor, aside from the great sorrow that has come to him and children in the going of his good wife and the mother. He has seen every brick go up, and every pew placed. He cut his salary from \$200.00 to \$100.00 in order to share the load with the faithful members, and he gives 10 per cent of that \$100.00 to the building fund and 10 per cent to his Campaign pledge, and still he has lived and kept a daughter in college and is happy in the Lord's work. To Him be all the praise.

J. H. LANE.

## WAS A GREAT CONVENTION

Grenada was blessed by having the State Baptist Convention to meet with us recently and our church was greatly helped in every way. Our only regret was that our annex was not finished, but we were thankful that it could be used.

We had hoped for fine weather for the Convention, but the good Lord sent it otherwise, therefore we said His will be done in the matter. We had expected many country folks from our own county, and others near by to come in their cars, and Fords to the Convention, but bad weather prevented that, so we hope that the next time the Convention comes we will have fine weather for its meeting, "so mote it be."

There were a few folks who were in the hotels, that paid their bills and got off before we got to see them, so if they will let me know what their bill was I will see that it is returned.

PILOUBET'S

## Select Notes

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RAMOS R. WILKS, D.D., F.R.S.

It contains everything essential and has become a necessity for every student and every professional man. It is a dictionary of the English language, and it is the most complete and authoritative work of the kind. It is a dictionary of the English language, and it is the most complete and authoritative work of the kind.

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There was much constructive work done in this Convention, for which the Baptists of Mississippi should be proud.

The spirit that prevailed during the Convention was of the highest type. Love was some love in the chair. Lee graced the Secretary's desk, while Moberly was doing some good work himself. Come again folks, and we will try and treat you better next time. We entertained four hundred and twenty-one. Yet there were twenty of our homes here that had made ready for delegates that failed to get a delegate, so we could have cared for a few more.

## Asthma



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## East Mississippi Department

By R. L. Breland

### NOTES AND COMMENTS

The re-enforcement campaign began in Neshoba County Association the 2nd Sunday. Rev. H. T. McLaurin did splendid work at Pearl Valley, Salem, Providence and Stallo. Other churches will be visited as soon as we return from the Convention at Grenada.

Rev. Z. B. Ketchens has been quite sick with chills and fever but we feel hopeful that he is recovering at this writing.

Rev. Rufus Beckett reports a very pleasant and profitable meeting in the Delta last week.

Rev. A. B. Culpepper has given up the work at Mt. Nelson and Ocoila in Neshoba County. He has done good work at both places. Rev. P. A. Davis has been called to Mt. Nelson. No one as yet has been called at Ocoila.

Grenada, Miss.,  
Nov. 10, 1922

The members of the Men's Bible Class realizing that we have lost one of our best members in the death of Brother J. H. Brown and further recognizing that we have lost one of the best members of our church and one of Grenada's best citizens,

We as an organized class, in conference submit the following resolutions:

First, we extend our heart-felt sympathy to the bereaved wife, children and relations in the loss of the good father and husband and to assure them that our class will be one of the great losers in the splendid character of Brother Brown's life.

Second, we commend the Grace of our Lord to be with the wife who shall miss him more than any one else and extend our services to her at any time we can be of help in any way.

Third, that a copy of these resolutions be sent to the family and Baptist Record and a copy be spread on the secretary's book for safe keeping.

Respectfully submitted,  
Men's Bible Class,  
First Baptist Church.  
C. C. WHITE,  
C. F. WOODSON,  
R. Q. NELSON,  
Committee.

### A BROTHER AMONG BRETHREN

May I ask enough of your space to express my appreciation of the privilege that was mine in attending my first session of the Mississippi State Convention? I had been told by my good friend of the years, Dr. John F. Purser of Atlanta, that I would find the Mississippi brotherhood the most delightful within the Southern Convention. Such a superlative testimony seemed hard to believe, but now that I have seen and felt for myself I am ready to subscribe whole-heartedly to the statement of my old Georgia friend.

There was evident a unity of spirit and purpose, and an enthusiastic devotion to the real task of Baptists such as one rarely sees. The pastor impressed me as a fine, unselfish group of unusually high average. There may be few outstanding celebrities amongst them, but no State can furnish a finer, stronger type of ministry on the whole. The laymen, too, were of the same fine variety. I venture the assertion that no Convention in the South has a presiding officer who moderates with a finer combination of skill and spiritual appreciation than Lowrey Love.

To this stranger who appeared for the first time, everybody was so singularly cordial and hospitable that it was not difficult to feel at home immediately in such a brotherhood. I am happy to be one of such a splendid fellowship. I only want to be a private in their ranks and to find whatever places may be assigned me for the service of Mississippi Baptists.

L. R. CHRISTIE.

### BAPTIST PROBLEMS

With intense interest I listened to the Baptist preacher at Grenada on Tuesday afternoon last, when in the Pastors and Laymens Conference they so earnestly pleaded for a solution of the problems that confront us in our great missionary work.

The burden seemed to be that our country churches are not responding as they should to the great cause. And during the discussion, another problem was mentioned by a pastor who also asked a question: but received no answer. Later on in the discussion the chairman insisted that the Brother's question be answered and from all over the house I heard murmuring and I understood the words of one who sat near me. He said, "That would play the wild." The problem that the Brother mentioned was: His church had entered into an agreement (if I understood him correctly) to go into a union with two other churches, in the same town or city, of other denominations in revival meetings, laying aside all their fundamental doctrines, which includes the gospel of grace, and his question was, "What shall I do about it?" But alas! no answer came. Being a jealous lover of our missionary Baptist denomination, and being a true lover of the great cause that we are representing, very carefully, and prayerfully I began to study these problems, their causes and the remedy. I believe I clearly see the causes of these two problems, and of course the remedy is, do away with the causes.

Here they are: The trouble with some of our churches is their failing to respond as they should to our great missionary work. The cause is that they are tenaciously holding to the fundamental doctrines of the Bible, (which includes the gospel) to the neglect of works, ways, and

means of sending this gospel to all the world. While other churches are tenaciously holding to, and contending for the works, ways and means of sending this gospel to all the world to the neglect of preaching at home (in their local churches). These fundamental doctrines, which include the gospel of grace. The first mentioned churches are jealous of the other churches because they are neglecting the fundamentals and say "why should we pay our money into a denomination that is neglecting the very thing, the most weighty matter, the gospel, which is the power of God unto eternal salvation to every believer in the divine, incarnated, once dead, buried, and resurrected Christ."

The churches who are so very zealous of works, ways and means of sending the gospel are resorting to other means and methods, than that of preaching the gospel to advance the cause. They are mixing and mingling with other denominations in order to get large congregations out to hear what? The gospel? No, just preaching, in order to increase membership, so that they may increase in great numbers, thereby getting in position to raise more money to advance the great cause. There is no secret, it is not being done in any corner. Neither do I accuse them of dishonesty or hypocrisy, but over zealousness.

I said the remedy was the stopping of the causes. Let the pastor in the churches that have been negligent or fundamentals, go back to the sound fundamental doctrines of the Bible, and preach the plain, naked gospel from their pulpits, and let other denominations alone. For we know that the doctrines of other denominations such as holding to human merit (at least in part) as essential to eternal salvation do not agree with the doctrine of salvation by grace, and what they preach is not the gospel, but another gospel. (Read Paul's letter to the Galatians. Study the mind of the Holy Spirit in that letter.) Therefore they are not our brethren, but false brethren. It is spiritual fornication to hold to the obedience of the law with one hand and faith in Christ with the other hand, depending upon both for eternal salvation. Paul says they are already "fallen from grace." Let us separate ourselves from them, and stick to the truth of salvation by grace and grace alone, through faith and faith alone. Then the churches who love this truth will go down into their pockets and respond heartily with their part of the money. Or to say the least, it will encourage them to do so. And you will be in position to go out among them and urge them to the sense of their duty, and privilege of contributing to the greatest cause of all causes.

I do not know that these conditions are general throughout our Southland, but I do know by personal observation that they do exist in my locality.

J. E. HEATH,  
Duck Hill, Miss.



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### "MY LAST NIGHT IN THE HOSPITAL"

My first, was one of pleading with God, that I might recover, so that I could do something else for him, if he had anything else that He wanted me to do. Also pleading for the lost souls that I had previously spoken to and for the doctors and nurses who were to minister to me.

Also my first day (or the first few hours of the day) was spent in pleading with God to be very near me, and uphold me in this very serious hour. The precious promises that He gives His people in Isaiah 41:10 and 43:2 were very precious to me as I went on the operating table; and there has never been a time in all my life that I felt His strong arm upholding me so much as then. I could feel His presence all around me more truly than ever before. So why should I fear, while He was with me? So I just quietly fell asleep, and in about six hours just as quietly awoke. Praising His most Holy name, because He had been so good to me. He seemed more precious to me than ever before. He had dealt so gently with his servant.

My second night was one of more or less restlessness. Nothing to complain of.

My third was one with less restlessness still. My third day, it seemed that I had just then gotten at myself, feeling better and rested, and wanted to read some for the first time. Since His promises seemed so precious to me naturally I wanted to read that passage again. So it was my last, and my first, and I just lay there and wept because God seemed so much nearer and dearer to me than ever before. Right then I asked God to be with me and help me and I promised Him that with His guidance, and if He would give me the courage, that I needed, and would be near me, I would try to be a blessing to some one even in my hour of affliction, and God being my helper I began that day. I had carried quite a lot of leaflets with me, and learning that my nurse was a Christian (and a dear sweet girl she is) I spoke to her of the wonderful opportunity to gain the soul-winners reward, promised in Daniel 12:3 and I gave her a leaflet, "Winning one at a time", and "Girls show your colors". She promised me that she would study these and gave me her name on my prayer list; that I might remember her daily and ask God to help her do this.

My fourth night I continued to improve and had many loving expressions from my friends such as flowers, fruits, letters, cakes, calls, and prayers, for which I am very grateful indeed.

The Lord dealing very gently with his servant, only allowing enough pain to keep me quiet so I could "be still and know that He is God," and that He wanted me to think. I memorized many scripture verses and read a book, "What every Christian Should Know," which gave me wonderful courage to do more for Christ. I also read "Playing Square with Tomorrow", and several pieces in

"Home and Foreign Fields," about the "Christian Hospitals."

And as the days come and go, improving every day, until finally I am up and walking again, and am just about ready to gather my little belongings, into my suitcase and start for home sweet home, where I hope to see, and be with all my dear home folks again, and meet my dear good neighbors who have been so good to me and mine, and to be with my dear little sunbeam children, and my Sunday School class.

So why shouldn't I be able to say like the Psalmist in 107: "O give thanks unto the Lord for He is good for His mercies endureth forever. For He satisfieth the longing soul."

And too, I want to show my appreciation to Him, by bringing Him some patients who are sinsick and don't realize that they need a physician even as I did not realize it. But by faith I did as I was advised, and I pray too, that they will take my physician on my recommendation and He will make them well also. May my great Healer guide them to that land where none shall say: "I am sick."

At length the great physician—  
How matchless in His grace,  
Accepted my petition,  
And undertook my case.

First gave me sight to view Him,  
For sin my sight had sealed,  
Then bade me look unto Him,  
I looked and I was healed.

### THE BAPTIST BIBLE INSTITUTE AND MISSION WORK

Brother R. L. Bridges, known to his home folks about Wesson, Mississippi, as "Bobby", is a student of the Baptist Bible Institute, and pastor of the churches at Independence and Natalbany, Louisiana. He is doing a fine work on his field, as the incident which the writer asks space to relate will testify.

In scouting for the Lord about Natalbany, Brother Bridges became acquainted with the situation in the Ebenezer community, a fine country community a few miles east of Natalbany. The church which had been in this community years ago was not of the Baptist faith and order, and it had been drowned by a flood of what the good people of Ebenezer call "Church of God" propaganda. But the flood had receded some time since and left a spiritual desert. There was no Sunday School, no prayer meeting, no preaching services in which the lost were pointed to the Lamb of God.

In this situation, "Bobby" Bridges saw an opportunity to put into practice some of the things he had studied at the Baptist Bible Institute. Some of the good people at Natalbany helped, the Lord opened an effectual door for them at Ebenezer, and Bridges and his people opened a mission there some months ago. Brother Bridges went out there and preached a week and had a baptizing, and the work grew to such

proportions that it seemed good to the Holy Spirit and the brethren to organize a church. What sort of a church? Didn't we just say that the Holy Spirit and Brother Bridges led in the organization of it?

On last fifth Sunday, Brother Bridges did the writer the honor to allow him to go up and assist in the organization. We had three services with dinner on the ground, two grown people came upon confession of faith, and in the afternoon, Brother Daffin, bishop of Hammond, came over (Brother E. M. Daffin is another Baptist Bible Institute product), and sat in the chair while the organization was being perfected. Ever since that day the Ebenezer Baptist church of Tangipahoa parish, Louisiana, has been a thriving little church. The church had twenty-seven charter members, but Brother Bridges baptized five others into the membership of the church on the second Sunday in November, and now it is a sturdy little church of more than thirty members with its home in a fine community where there are many people to be won to the Lord, and much work to do for the building of His kingdom.

There is the character of work the Baptist Bible Institute stands for and goes to and gets at, and it does all these things here in Roman Catholic Louisiana. Is this sort of work worth while? Is it the sort you think the Baptist Bible Institute ought to do? Will you pray for the Ebenezer Baptist church and her energetic pastor, for the Institute and the whole Institute family. God bless you.

REPORTER.

### MINISTERIAL ASSOCIATION ACTIVITIES

The Ku Klux Klan visited Brother D. B. Powell at his church, Warsaw, Laurel, and presented him with a letter of commendation and a nice check. Brother Powell has been unceasing and uncompromising in his work against the evil forces that have been at work in the Warsaw community. He appreciates very much this encouragement and with his fine church is going on, more determined than ever, with the work of the Lord.

Dr. Patterson spoke recently to a group of ministerial and lay students on "God's Call to Service." His discussion of this subject was short but straight to the point. There were about ten or twelve fellows that signified that they had felt that God was calling them to some special service in His kingdom. They ask an interest in your prayers that they may do what God would have them to do.

A mission post has been established in one of the nearby negro institutions, and squads have been sent to Jackson every Sunday to work in the institutions there. Plans are under way to supply other posts in the nearby future.

EUGENE J. FOUR.

### IN MEMORIAM

#### Brother Jodie S. Wells

Brother Jodie S. Wells, a faithful member of Center Ridge Baptist Church, Newton county, departed this life September 22, 1922. He was born February 4, 1844. He married Miss Amanda Williamson, September 12, 1867. After her death he married Mrs. Mary Houston in 1902. To the first union twelve children were born. He joined the Baptist church in early life and was clerk of the church for many years.

It is not an easy task to revive the memory of those terrible days when he battled with the "beckoning angel of the darker brink" to pull Uncle Jodie back from the shadows that were threatening to envelop and hide him from us with always the lurking fear that the dark angel would win the battle. He was unconscious for some time before his death came but finally he folded his hands on his bosom and went away and left us, and after it was all over, his kind eyes closed, his voice hushed there still lingered on his features the shadows of that habitual smile. It seemed as if in the last struggle he had succumbed to the inevitable with the same courage that had carried him triumphantly through life's battles.

Let us hope that the example of this brave spirit will inspire us to face bravely whatever may be our lot in life, and that the memory of his life will give us the dauntless faith and courage that were his.

Resolved, That the Center Ridge church has lost one of our very best members, a good citizen, kind father and husband; that we extend sympathy to the bereaved wife and children.

MRS. DORA WELLS,  
MRS. JESSIE WELLS,  
MISS ALINE JOLLY,  
Committee.

#### Mrs. Monnie Milstead Speed

A woman true to her convictions, a wife and daughter devoted to her family, a faithful friend deeply beloved by all who knew her, was Monnie Milstead Speed, whose untimely homegoing came as a great shock to her host of friends.

Thinking of her endearing traits of character crowd the memory, her interest in friends, her love of children, her generous, self-sacrificing devotion to every form of worthy endeavor, and her untiring faithfulness to her church.

She became a Christian at the age of twelve years, and united with the Second Baptist Church. This church has suffered a great loss and mourns her departure with deep sorrow.

There is a vacancy in the ranks that no one else can fill, a wound that only time can heal. Truly it may be said of her, "No one knew her but to love her, no one named her but to praise."



### IN MEMORY BROTHER ED RISHER

Friday evening, 6th October, 1922 our Father called him home; he leaves a wife, who was Miss May Cutrer, Magnolia, Miss.; four sons, five daughters, three grandchildren, mother, two sisters and three brothers. He was 54 years old and a member of the Baptist Church many years. He was a good man, a good neighbor and a model husband and father. He will be greatly missed in his community near Hattiesburg. May God comfort and bless the bereaved family.

RUBY V. ROBERTS,  
Magnolia, Miss.

### FROM CHINA

Dear Readers:

Mrs. Townsend and I have had such an interesting visit to one of our outstations I felt I would just like to tell you of it and ask an interest in your prayers for Lee Shin Village and the surrounding ones. It is a little over fifteen miles from here, so we went in the clumsy two wheeled cart, making the distance in about five hours. Mrs. Townsend and I rode inside the cart and Mr. Dong, one of our Chinese evangelists rode outside, practically on the shafts, one mule pulling us, while the driver walked. We saw many persimmon trees on the way and the big red persimmons were very pretty hanging on the trees. We bought some and found them very good. Our chapel is a mud-

built house, with a little bedroom at one end in which we put our camp cots and sleep. The Bible woman and another evangelist were there when we arrived. Not many came out at night, but there were some children among them who gave very good attention to the evangelist as he told of Joseph, David, The Prodigal and learned a little verse about the uselessness of idols. The next morning sisters began coming in right after breakfast and kept on coming till after twelve. We put up a tent in the yard and let the women sit under it and the men in the house, while the preacher stood in the door, or was supposed to. He really stood outside and looked and talked mostly to the women, as they were so many more than the men and gave such good attention. There were over a hundred women under that little tent, and when all the benches were full they sat on the ground for two hours at a time. They brought their bits of coarse, hard bread and ate a little between meetings, and for three days came to our meetings, some of them walking as much as five miles. We tried to teach them some Bible verses and I think we went over one over twenty times, trying to help them get it. I told them I did not wonder it was so hard for them to learn anything when they had suffered all their lives with bound up feet. So many said, "I do not know how to pray." We tried to help them see the Holy Spirit would teach them if they really put their trust in Christ. Many asked for special

prayer for different ones of their people. One such request came from the daughter of the first man who believed there twenty odd years ago. He had typhus this summer and was just getting over that when he walked to meeting the Sunday before we were out there and got diarrhea. We went to see him late in the afternoon and found him lying on his bed in the yard, right near the refuse pile which most Chinese yards have, and from which came any but pleasant odors. He said he was at peace and ready to go when Jesus called him, and then he broke down and cried and said, "I haven't done a thing for Jesus." I asked him who had led all those people to such interest in the gospel if he had not. Pray for them and your missionaries.

In Christian love,

ATLIE T. BOSTICK.

### MISSION STUDY CIRCLES

It is not an easy task to recommend each year a mission study book suited to our needs. We seek a book that will safeguard and set forth the missionary policies which our Convention has affirmed for its work. We call for a book that will give us information concerning the particular mission fields of the Board. A book on India is the one offered, but we have no work in India, and in other respects it is not adapted for our purpose.

"Southern Baptists and Our Far Eastern Fields" has been prepared to supply our need. This deals with our mission work in China and Japan.

I wish to commend this book to

the Baptists of Mississippi as eminently worth while for mission study classes. In it you will get information and inspiration along the lines of mission work in which we have been engaged for many years.

I. P. TROTTER.

Sardis, Miss.

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# DO YOU KNOW:

1. That less than 1,000,000 of the more than 3,000,000 white Southern Baptists are regular contributors to the organized work of the denomination?
2. That the 19 Baptist hospitals, 19 Baptist orphanages, 120 Baptist schools, 1,000 aged and dependent ministers, hundreds of state and home mission workers, and our foreign mission work on every side of the globe is being supported by fewer than one-third of the members of our churches?
3. That our state, home and foreign mission boards are compelled to borrow large sums at the banks to keep their work going because more Baptists have not helped?
4. That our Home and State Mission Boards have been compelled to recall many of their workers because of lack of adequate funds?
5. That our failure to relieve the burdens upon many of our workers on the foreign fields by providing more workers and better equipment, is not only hampering their usefulness but cutting short their lives as well?
6. That Christ commanded that every redeemed child of His should have a part in carrying the gospel to all the world in proportion to his ability?
7. That some day all of us must give an account to Christ of the manner in which we have carried out His orders to help evangelize the world?
8. That if all of our Southern Baptist forces were fully enlisted in the work of evangelism and the practice of stewardship they could in fifty years win the world to Christ without the aid of other denominations?
9. That the full proclamation of the gospel in its purity to the whole world is the only hope of the world's salvation?
10. That through the Re-enforcement Program of the 75 Million Campaign this month an opportunity is being offered every unenlisted Baptist to share in the blessing and the work of carrying out the whole program of Jesus Christ to the whole world?

**The Roll Is Being Called.**  
**Let Every Mississippi Baptist Answer "Here"**

**R. B. GUNTER,**  
 Corresponding Secretary.

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